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Handbooks for the Indian Army

PATHANS

COMPILED UNDER THE ORDERS OF THE GOVERNMENT OF INDIA

BY

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40TH PATHANS

Late Recruiting Staff Officer for Pathans

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PREFACE.

THE aim in compiling this handbook, which is intended primarily for the instruction of young officers, has been to put into an easily accessible form as much information as possible concerning the history, customs, etc., of men with whom they are serving.

It does not, however, profess to give a complete account of the people, and officers are requested to point out to the Adjutant General in India any errors and omissions which they may discover, with a view to the correction and improvement of future editions.

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20. „ „ Bannu „ „ *C.*
21. „ „ Indus Kohistan, Black Mountain, etc. *C.*
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PATHANS.

CHAPTER I.

HISTORY, ETHNOGRAPHY, AND GENEALOGY.

THE true Afghans trace their name and descent from Afghana, the son of Jeremiah, the son of Saul, who was B. C. 1005. Solomon's Commander-in-Chief and builder of his temple. They say that their ancestors were carried away from Palestine by Nebuchadnezzar and planted as colonists in Media and B. C. 600. Persia. From thence they gradually emigrated eastwards into the mountains of Ghor, to the east of Herat, and the modern Hazarajat of Afghanistan, where they were called by their neighbours Bani-Afghan, or Bani-Israel, in allusion to their supposed Jewish origin. During this migration there was probably a large admixture of Persian stock.

In the year B. C. 327 Alexander the Great invaded India, B. C. 327. and we learn from the historian Herodotus that the Buddhist Pactyan nation, consisting of the Aparytæ, the Satragyddæ, the Dadicæ and the Gandhari, of whom the Pathans proper are the modern representatives, was then in existence. They belonged to an ancient Aryan stock. The Aparytæ (or Afridis) held the country of the Safed Koh, the Satragyddæ (or Khattaks) the Suleman range and the northern portion of the plains between it and the Indus, the Dadicæ (or Dadi) modern Seistan and the country between the Kandahar province and the Suleman range, and the Gandhari occupied the Peshawar valley north of the Kabul river, and the hills circling it to the north.

From the year B. C. 321 to B. C. 250 the north of India, B. C. 321. as far as the Hindu Kush, was held by the Mauryan dynasty, B. C. 250. but after the death of Asoka, the greatest monarch of that dynasty, the Graeco-Bactrian monarchy took its place. This B. C. 249. was in turn overthrown by an irruption of the Sakas, a Turki B. C. 131. or Scythian race, from Central Asia, between B. C. 130—100, who rapidly extended themselves over North-Western India. B. C. 130. These Sakas or Scythians are believed to be the progenitors B. C. 50. of the Kakars and the Dilazaks. The Sakas dominated the

country for some 50 years, their power being wrested from
B. C. 49. them by the Parthian kings, who again were displaced by the
45. A. D. Yueh-chi, a race of normal Mongolians, who came from North-Western China about the year 45 A.D. This race founded the
1st to 5th century. Kushana dynasty which lasted until the fifth century of our era.

In that century, about 450 A. D., the Huns, another Mongolian race began their inroads into India, and under their chiefs Toremana and Mihiragula established a paramountcy
6th century. over Northern India about the year 500 A.D. It was at this period also that the Buddhist religion declined in India, and Hinduism set in. This irruption of Hun tribes from beyond the Hindu Kush into the Indus valley, followed by their spreading into the Peshawar valley, Northern Punjab and as far west as the Jelalabad valley, appears to have driven the Gandhari into Swat and Buner; a large colony of them, however, emigrated *en masse* to a kindred people on the banks of the Helmand in Afghanistan, where they established themselves, and founded the city which they named Gandhar after their native capital, which is now called Kandahar. The remaining three divisions remained in their original homes (the Dadi having already been practically absorbed by the Scythic invaders), and may be considered to have been the nucleus of the Pathans proper. The various invasions of Turki, Scythian and Mongolian races had in the meantime left their traces on the original Aryan stock, and a great deal of fusion of races had resulted.

To return to the Afghans of Ghor. About the year 622 A. D., when Muhammad proclaimed himself the prophet of God, a chief of his own tribe of Arabs, the Khoresh, by name Khalid-bin-Walid was sent as an apostle of the new religion to the Afghans of Ghor who until that time professed the Magian religion. They readily embraced the new faith, being converted to it by a small body of their tribe who had gone to Arabia under the leadership of a chief called Kais or Kish. This chief, a namesake of the father of Saul, claimed to be 37th in lineal descent from Saul. He appears to have married a daughter of Khalid-bin-Walid, and to have been rewarded by Muhammad for his eminent services with the title of Pathan—a term meaning "rudder" in Syrian—being conferred upon him and his people, to indicate that Kais (or Abdul Rashid, as he was called on conversion), was thenceforth to be the guide or rudder of his people. Another rendering of the story is that Pathan is a corruption of the word

Fattch n or victorious, a title bestowed on the people by Muhammad for their valour. Thus curiously enough the Pactyan nation and the Afghans of Ghor acquired the same name. It is from this same Kais that the modern genealogists have traced the common descent of the Afghans, Pathans and Ghilzais.

In the eighth century, the Afghans appear to have advanced as military colonists under the standard of the Arabian Kaliphs from Ghor to Kandahar where they met the Gandhari. At first they held their own by force of arms, but being in the minority, they intermarried with and converted the Gandhari to Islam, and adopted the Pashto language. In course of time, the two races became so completely amalgamated as to form a distinct nation, called the Afghans, professing to be descended from Kais. Thus the Afghans proper may be said to include, firstly the original Afghans of mixed Jewish, Persian and Arabic race, whose principal tribes are the Tarin, Abdali, and Shirani: and, secondly, the descendants of the fugitive Buddhist Gandhari, amongst whom are included the Yusafzais, Mohmands, Gigianis, Tarkanris, Daudzais, Khalils, Muhammadzais and Shinwaris. 8th century.

In the tenth century India was invaded by Sabuktagin the Turk, with whom came many tribes of Turk extraction, who gradually encroached upon the original territories of the Pactyan nation. 10th century.

His invasion was succeeded, at the opening of the eleventh century, by that of his son Mahmud of Ghazni, who converted the Afridis to Islam, and brought with him the Ghilzais, a race of Turkish extraction, their name being another form of Khilchi, the Turkish for a swordsman. They conquered the country between Jelalabad and Khelat-i-Ghilzai, and spread east and west. With Mahmud also came the Rohillas, otherwise the Highlanders of the Suleman range (Roh—Koh, meaning a mountain), whole tribes of whom settled in different parts of the conquered territory, notably in the district north of Oudh, named Rohilkand after them. 11th century.

In the twelfth century, the dynasty of Mahmud of Ghazni was overthrown, and the Afghans of Ghor rose to power and invaded India. From their time dates the conversion to Islam of the remaining tribes of the Pactyan nation, when Arab apostles under the title of Sayad, and Indian converts called Sheikh, spread through the country, and settled among, married with, and converted the Pathans. The descendants of these apostles still preserve tribal identity and claim Sayad 12th century.

origin. Thus by the end of the twelfth century the original Pactyan nation, the true Pathans, were converted to Islam.

13th century. In the thirteenth century came the first Moghal invasion of the border provinces under Jhengiz Khan, who settled the Tartar Hazaras in Afghanistan, and the rise of the Ghilzai dynasty, which lasted till the first quarter of the fourteenth century.

The result of all these invasions and changes of dynasty was that the foreigners, who accompanied the conquerors to India, so encroached upon the original territories of the Pactyan nation, that the Khattaks and Afridis were dispossessed of a large portion of the country they occupied. The invaders however, Kakars, Turks, Gaduns and many other tribes of foreign origin, by long association and intermarriage became blended into one nation, adopted the Pashto language, were converted to Islam, and have since invented traditions of common descent.

Dating from this period also we begin to trace the movement of the different Afghan and Pathan tribes, who now inhabit the north-west of India, from their original homes in Afghanistan or Khorassan, to the tracts they are now settled in.

Early in the 13th century during the time of Shahab-ud-din Ghori, the Prangi and Sur tribes of the Lodhi section, and the Sarwani sections of the Matti division of the Afghans of Ghor, moved from Ghor to the northern part of the Dera Ismail district under the Suleman range, and settled in Tank, Rori, and south of the Luni river, conquering the Jat or ancient Scythian population then inhabiting those tracts. There they remained until the middle of the sixteenth century. The Ghilzais, who had become merged as another branch of the same division, remained about Ghazni and Khelat-i-Ghilzai, which they had conquered in the eleventh century.

In the middle of the same century, the Kandahar colony of the Gandhari, who were divided into two principal sections, the Khakhai and the Ghoria Khel, together with the descendants of Zamand and Kansi, were settled about the headwaters of the Tarnak and Arghasan rivers. As these sections increased in numbers, the weaker yielded to pressure, and the Khakhai, who consisted of the Yusafzais, Gigianis and Tarkanris, accompanied by the Muhammadzais, descendants of Zamand, and their neighbours, the Utman Khel (a Karlanri tribe), migrated to Kabul, where they remained till the latter half of the fifteenth century.

Towards the close of the thirteenth century the Mangals (a Kodai Karlanri tribe) and the Hanni, an affiliated tribe, moved from Birmil in Afghanistan into the valleys of the Kurram and Gambila rivers in the Bannu district. At the same time the Khattaks, who then occupied the Shawal plateau, moved down to the west of our border.

During the early years of the fourteenth century the Ghilzai dynasty which had risen to power in the thirteenth century, was overthrown by the Turkish house of Tughlak which remained in power at Delhi for nearly a hundred years, until at the end of the century, after repeated invasions, Timur the Tartar descended upon India with his Mongolian horsemen, and captured the imperial city. In his train came the Karlagh Turks, a colony of whom established their rule over the Gakkars, Rajputs, and Gujars who lived in the Hazara district and formed what was known as the Pakli kingdom. Some of the descendants of these Turks are settled in the Hazara district to this day. 14th century.

Toward the close of this century the Wazirs (a Kakai Karlanri tribe) moved eastwards from their original home in the Birmil hills, west of the Khost range, drove the Bannuchis out of Shawal, and occupied the hills of the Bannu and Kohat borders, north of the Tochi river. Forced from Shawal, the Bannuchis (also a Kakai Karlanri tribe) together with their kinsmen, the Daurs, moved into the country between the Kurram and Tochi rivers, expelling from there the Mangal and Hanni tribes who had been settled there for a century. They in their turn moved into the Kohat and Kurram hills.

Shortly after the advent of the Bannuchis, the Khattaks, who, as has been already related, were then settled on our western border, yielded to their pressure and moved north and east to the hilly country stretching across the centre of the Kohat district, as far as the Indus. They left behind them the Chamkannis (a tribe of Persian origin) who had joined fortunes with them, and who moved later to the north-east of the Kurram valley. Shortly after this move of the Khattaks, the Bhangi Khel section of that tribe occupied the district above Kalabagh, and the spur which the Salt range throws out at that point, and have remained there since.

The north and north-east portion of the Kohat district, extending from Rese on the Indus to Kohat, was occupied by the Orakzais (a Kodai Karlanri tribe), and the Kurram

by the Bangash, a Khoresh tribe of Arab descent, who had been driven there from Gardez in Afghanistan by the Ghilzais. The Khattaks and the Orakzais having quarrelled, the Bangash effected an alliance with the former, and after a struggle which lasted till the close of the fifteenth century, succeeded in driving the Orakzais into the hills north of the Kohat district. The Khattaks then took the south and centre, and the Bangash the north and north-west of the Kohat district, the Orakzais dispossessing the Afridis of a certain amount of their territory, and settling in their present homes.

15th century. Early in the fifteenth century the Niazi, another Lodhi tribe, followed their kinsmen the Prangi and Sur sections from Ghazni into Tank. In the first-half of the same century, the Lodhi Sultans seized the throne of Delhi from the Sayad dynasty which had reigned there since the commencement of the century, and ruled till the year 1526 A.D. Contemporaneously with the beginning of their sway, in the time of Bahlol Lodhi, commenced the movement of the Ghilzai tribe from Ghazni and Khelat-i-Ghilzai eastward. Having previously driven the Bangash into the Kurram valley, they attacked the Batannis who were located on the western slopes of the northern Suleman range, and forced them into Kaniguram. Eager to share in the fortunes of the reigning dynasty, the Prangi, Sur and Niazi tribes of the Lodhi section moved almost bodily from Tank into India. At the same time the Wazirs made a further movement eastward, and crossing the Tochi river drove the Urmur Afghans (Sharkabun Pathans) out of the country south of that river on the Kohat and Bannu borders into the Loghar valley near Kabul, and the Batannis, who had recently been forced into Kaniguram, to the low hills on our present immediate frontier.

At the close of the century, the Khakhai were expelled from Kabul by Ulugh Beg, a lineal descendant of Timur the Tartar and uncle of the Emperor Babar, and went eastward into Ningrahar and the Jelalabad valley. The Gigianis settled in eastern, and the Muhammadzais in western Ningrahar, the Tarkanris occupied Lughman, and the Yusafzais and Utman Khel moved through the Khaibar pass to Peshawar, from the Doaba of which they later expelled the Dilazaks, descendants of the Scythians. Then, crossing the Swat river, the two latter tribes attacked the Shilmanis, a tribe of Indian origin, who had only recently arrived from Shilman on the Kurram, and drove them northward out of Hashtnagar across the moun-

tains into Swat. They thus acquired all the plain country north of the Kabul river and west of Mardan.

Meanwhile the Ghoria Khel, who included the Mohmands, Khalils and Daudzais, accompanied by the Shinwaris (a Kansi tribe) were also progressing eastwards, following in the track of the Khakhai, and early in the sixteenth century, reached the western mouth of the Khaibar Pass. Here they divided, a part of the Mohmands (now known as the Bar-Mohmands) crossing the Kabul river at Dacca, the Shinwaris remaining in Ningrahar and to the west of the Khaibar, while the remainder moved through the pass. The Bar-Mohmands then took possession of their ancient capital Gandhara, driving the original Gandhari into Kafiristan, made themselves masters of the hill country north of the Kabul river as far as Lampura and west of the Doaba, and, recrossing the Kabul river, acquired the country between its right bank and the crest of the Afridi hills to the north of the Khaibar Pass. The remaining Mohmands in company with the Khalils and Daudzais occupied the portion of the Peshawar valley lately vacated by the Khakhai, driving the Dilazaks, whom they defeated at a battle near Peshawar, into the present Yusafzai plain. 16th century.

While these events were occurring, the Gigianis, Tarkanris and Muhammadzais, who had been settled in Ningrahar, were displaced by the advancing Ghoria Khel, and joined their kinsmen in Hashtnagar and the Doaba. In conjunction with them they forced the Dilazaks out of the Yusafzai plain across the Indus. The Dilazaks vainly attempted to regain their territory, and in consequence of their perpetual efforts to do so, and the troubles caused by them, they were deported into India and the Deccan by the Emperor Jehangir about the year 1608 A.D. The possessions gained by the allied Khakhai were divided, the Gigianis receiving the Doaba, the Muhammadzais, Hashtnagar, while the Yusafzais, Tarkanris, and Utman Khel took the Yusafzai plain. During the next twenty years, these three latter tribes conquered all the hill country along the Yusafzai, Hashtnagar, and Bar-Mohmand borders, from the Indus to the range separating the Kunar and Bajaur valleys. The inhabitants of these tracts, the ancient Gandhari, who had already suffered at the hands of the Bar-Mohmands, were driven east and west across the Indus into Hazara, and Kafiristan. The Tinaolis, another race of Indian origin, retreated from their location in part of the Yusafzai plain, into the extreme east of the Mahaban range

These fresh portions of conquered territory were also divided, the Tarkanris taking Bajaur, the Utman Khel the valley of the Swat river to its junction with the Panjkora, while the Yusafzais held all the hills to the east as far as the Indus, including Lower Swat, Buner and Chamla.

During the middle of this century another tribe of the Lodhi section, the Lohanis, consisting of the Marwats, Daulat Khel, Mian Khel, and Tator Khel, having been driven from Katawaz in the Ghazni mountains by the Suleman Khel Ghilzais, crossed the Suleman range and entered the Dera Ismail Khan district. Here they found the weak remnants of the Niazi, Prangi and Sur tribes, most of whom had emigrated to India. The Niazi were disposed of across the Kurram river, while the Prangi and Sur tribes who offered a stronger resistance were nearly annihilated, the few survivors escaping to India. At the same date, the Babars, a branch of the Shiranis who had been settled of old in the country round the Takht-i-Suleman, broke off from the main tribe, and settled in the Dera Ismail Khan district, subjugating the Jat and Baluch population.

From the year 1556—1605 A.D. the Emperor Akbar was on the throne of the Moghals, and during the latter years of his reign, the Khattaks, who had been spreading gradually northwards under the leadership of their chief Malik Alo, were granted a strip of land south of the Kabul river, between Khairabad and Nowshera on consideration of their keeping the road to Peshawar clear. This had been necessitated by the conquest of Kabul in the year 1581, by Akbar. The Khattaks were thus brought into contact with the Yusafzais, and wrested from them a strip of land to the north of the Kabul river. They also obtained a tenancy in the heart of the Mardan country in the Lundkhwar valley in consequence of services rendered to the Baizai Yusafzais in their struggles against the Ranizai Yusafzais. Encroachments were also made by them on the Mohmand and Khalil country in the Nowshera district, and spreading southwards to the Salt range and the Bannu border, they took possession of the tract of country extending from a little above the junction of the Kabul river with the Indus as far as Kalabagh. They then crossed the Indus, and conquered the Awan country as far as the Jhelum river. At no other time have the Khattaks been so powerful.

17th century. At the beginning of the seventeenth century the Daulat Khel who were then the most powerful of the Lohanis,

quarrelled with the Marwats and Mian Khel, and assisted by the Gandapurs, Sayads of Ushtarana stock, drove them out of Tank. The Marwats moved northwards across the Salt range to where the Niazis were settled and pushed them across the Kurram river and the Salt range into the Isa Khel district which was then populated by Jats and Awans. The former were reduced to a state of servitude by the Niazis, the struggle between the Awans and the Niazis continuing for a century and a half, until in 1748, the Niazis finally drove them across the cis-Indus Salt range and took Mianwali.

The Mian Khel moved southwards across the Luni river, in company with the Bakhtiars, a tribe of Persian origin, who had united their fortunes with them, and attacked the Sarwani section and expelled them into India.

Early in this century, feuds and factions, fomented by the Moghal rulers, broke out amongst the Yusafzais, who till then had remained fairly united. These resulted in the Yusafzai branch expelling the Mandanr branch from Swat and Buner, while the latter took possession of the major portion of the Yusafzai plain. The divisions which then ensued remain up till the present day, the Yusafzais occupying Swat, Buner, the Isazai country, and the Lundkhwar and Ranizai valleys, while the Mandanr hold Chamla and the Yusafzai plain.

In the middle of the century, the Awans, who had been dispossessed of a portion of their cis-Indus territory by the Khattaks at the end of the sixteenth century, regained most of it, the Khattaks retaining only Makhad, and a strip as far south as Mari.

Toward the end of the century, the Darwesh Khel Wazirs, who had confined themselves to the hills beyond the border, began to encroach on the plain country of the Marwats on the right bank of the Tochi river, and of the Bannuchis on the left bank of the Kurram river. The Ushtaranas (a Sayad tribe affiliated to the Shiranis) were defeated in a quarrel with the Musa Khel, and acquired a large tract of country immediately below the border hills, subjugating the Baluch tribes settled there, and trending on a portion of the country occupied by the Babars.

While these movements were in progress on the south-west border, a Sayad of the name of Jalal Baba, ancestor of the Sayads of Khagan, migrated with a heterogeneous following of Indian and other races from Swat, and drove the Karlagh Turks, who had been settled there by Timur the Tartar in the fourteenth century, out of the northern half of the Hazara district, and the Khagan valley. The so-called Swatis of the

northern portion of the Hazara district are the direct descendants of this following. At the same time the Tinaolis left the country in the extreme east of the Mahaban range, crossed the Indus and settled in the hill country between the Indus and Abbottabad: while the Gaduns, another tribe of Indian stock, living between Peshawar and Hazara, split into two branches, one remaining on the Mahaban range, while the other crossed the Indus and took possession of the country south of Abbottabad. With the exception of a partial subjection of the Gujars of the district by the Tarins, first cousins of the Duranis, and the appropriation of the Gandgarh district by the Utmanzai Yusafzais, who were called in as allies against the Tarins by the Gujars, at the beginning of the eighteenth century, very little change has taken place in the location of the tribes settled in the Hazara district since the seventeenth century.

18th century. In the year 1702 A.D. the Turis and Jajis, tribes of Awan origin, whose permanent homes were near Nilab on the Indus, and who migrated annually during the summer to the Kurram valley, remaining there as vassals of the Bangash, became involved in a struggle with them in consequence of insults offered to Turi women. The result of this struggle was that the Turis and Jajis expelled the Bangash from the Kurram valley, and settled themselves there permanently.

The year 1709 witnessed the second rise of the Ghilzais to power in Kandahar, but the dynasty was short lived, and in 1738 Nadir Shah captured both Kabul and Kandahar and drove the Ghilzais into the hills. On Nadir Shah's assassination in the year 1747 Ahmad Shah Durani was chosen by the Afghan chiefs as their leader, and it was during his invasions of India that the Khattaks combined to assist him. It was after his departure that the present divisions of the Khattak country took place, the eastern or Akora Khattaks holding the north-east portion of the Kohat district, and all the Khattak country of the Peshawar district, with their capital at Akora, while the western or Teri Khattaks took the remainder of the Kohat district, including the south-east corner occupied by the Sagris and the Bangi Khel of Bannu, with their capital at Teri.

19th century. By the commencement of the nineteenth century nearly every tribe had acquired the holdings it now possesses, the only changes effected being the deprivation of the Mian Khel and Gandapurs of many of their villages by Muhammad Khan, the Governor of Leiah, and the occupation of a small

tract of country on the north-east border of the Marwat country by the Batannis in 1820.

Genealogy.

In order to elucidate the genealogical names used with reference to the various Pathan tribes, a table of the principal tribal divisions showing descent, relationship, and present holdings is appended. It must be understood that the Pathan genealogies which trace back the descent of all tribes to Kais or Abdul Rashid, the so-called founder of the race, were probably concocted some 400 years ago, and therefore are not to be entirely relied on. They are however interesting and represent the views which the different Pathan tribes have of their origin.

GENEALOGICAL TREE SHOWING THE PRINCIPAL DIVISIONS OF THE PATHAN NATION.

KAIS OR AUSTRO-AFGHANS.

GHURGHUSHT (son of Kish).

KHARSHABUN (son of Ghurghusht).

PATHANS PROPER.

SUTHOONEE PATHANS (Israelites) [Afghan word, including the Afghan (Ghilzai), Barmooleh (Afridi) and Sooleyman (Niazi), with its very large connection, the former by Bunnoochee and Zoorghun Khan to the end of 15th and beginning of 16th century.

KHALID (son of Ghurghusht).

The Khalidees, before he was cast with a large adjutancy of Turk tribes.

KAKAR (son of Ghurghusht).

The Kakars, a Turko-Afghan race, with affiliated tribes of Lohanee origin.

BUNNOOCHEE PATHANS (Israelites) by Zoorghun Khan.

KHUGIANEE PATHANS (Israelites) by Zoorghun Khan.

SHARABEE PATHANS (Israelites) by Zoorghun Khan.

DURRANEE PATHANS (Israelites) by Zoorghun Khan.

GHILZEE PATHANS (Israelites) by Zoorghun Khan.

SHERANEE PATHANS (Israelites) by Zoorghun Khan.

KHUGIANEE PATHANS (Israelites) by Zoorghun Khan.

ORIGINAL PATHANS, Turko-Afghans, Turks and Afghans, or Afghans and Turks, who have been long settled in Afghanistan, and have adopted the Afghan language and manners, but who have not the Afghan descent.

ORIGINAL NATION.

SAUDAN (son of Turk).

TURKS.

Original and Natural Divisions.

C. RAJPUTANEE (Descendants of Rajputs, by a Turkee Female.)

By Mr. Erskine.

By Mr. Erskine. (Descent of Mahmud.)

Lohanee.

Ghilzai (proper).

Turkee.

Tajeek.

Hindee (proper).

Kharlar.

Kharlanee.

Ghurghusht.

Khalzai (proper).

Hanjal.

Jalwani.

Baloo.

Kakar (proper).

Sumi Khel.

Sumi Khel.

Pesee.

Nughar.

Khwaja or Jadi.

Lohi.

Gurbaz.

Kalchari.

Bai.

Wasi.

Bangash.

Waleed.

Darwesh Khel.

Bazoorki.

Baee.

Tarin.

Jagi.

Nuri.

Khattuk.

Dawaee.

Pirtee.

Khugiani (proper).

Mandi.

Nasar—Sadozai.

Lohanee.

Khattuk.

Dyrus.

Utmanzai.

Mamozai.

Wardag.

Hazri.

Dilazak.

Wurdak.

Sawaee.

Khwaee.

Pawaga.

Ben.

Sirali.

Tarin.

Baluch.

Dudai.

Lohani.

Nasar.

Khattuk.

Kasab.

Sumbai.

Tarakki.

Dawaee.

Muhmund.

Safridi.

Utmanzai.

Gandapur.

Yusufzai.

Mohmund.

Khugiani.

Jadoon.

Tarklanri.

Khattuk.

Mahsood.

Wuzeeree.

Bunnoochee

CHARTA SENATUS: TREE SHOWING THE PRINCIPAL DIVISIONS OF THE PATRIA SENATUS

CHAPTER II.

LANGUAGE, LITERATURE, AND CHARACTERISTICS.

Language.

PASHTO or Pakhto is the language of the Pathans, as the people of India call the Pakhtanah or Pakhto speaking nation, the Paktyae of Herodotus: it extends from Quetta and the Peshin valley south of Kandahar to Kafiristan in the north, from beyond the Helmund on the west to the Indus valley on the east, and throughout the hills of Bajaur, Swat and Buner. At least a portion of this territory has been occupied by Pashto speakers for more than 2,500 years. Two dialects of the language are spoken, the hard or Peshawari, in which it is called Pakhto, and the soft or Kandahari, in which it becomes Pashto. The former is often called the northern or eastern dialect, and the latter the southern or western. The line which separates the two is the northern boundary of the Khattak tract in Kohat and the south-east of the Peshawar district. North of that line Pakhto is spoken, and with especial purity in Yusafzai and Hashtnagar. South of it Pashto prevails, and is found in its purest Kandahari form among the tribes of Powindah origin who have settled in Dera Ismail Khan. Pashto is derived from the Zend branch of the Aryan family of languages, or from a dialect similar to Zend. It has borrowed largely from Persian and Hindustani, and through those languages, from Arabic. Among Indian languages the one which has strongest affinities with it is Sindhi. It is a strong virile language, capable of expressing ideas with neatness and accuracy, and though harsh-sounding, suits the nature of its speakers, and of the mountains which form its home.

Literature.

Until recent times, Pashto was a purely colloquial language; the earliest Pashto book to which a date can be assigned is a History of the Yusafzai written by one Shekh Mali in 1417 A.D. There is now, however, a considerable mass of indigenous literature, chiefly consisting of tribal or national histories and of erotic poems. Among them are the Diwans of Khushal Khan, the great Khattak chief and poet (1640—1690) and of Abdul Rahman and Abdul Hamid, Mohmand (1720): the Makhzan-i-Afghani by the celebrated Moghal priest Akhund Darwaza, and the Tarikh-i-Murassa of Afzal Khan, Khattak, grandson of

Khushal Khan: also the Khalid-i-Afghani. A good deal of Persian and Indian literature has also of late years been translated into Pashto. The character used is the Persian, to which the Pathans have added several symbols to express sounds unknown to the Persian alphabet, among others the *tz* and *dz* sounds, probably borrowed from the Turanian dialects of Turkestan.

Characteristics.

Pathans have often been stigmatized as combining some of the worst traits of human character. Treachery, tyranny, revenge, blood thirstiness, pride, superstition, boastfulness, and cupidity have been the general terms used in describing their attributes. These terms have for the most part been applied to them by those who have had experience of the anarchy prevailing in their country or when engaged in expeditions against them. In either of these circumstances the worst side of their character is seen. Owing to the everlasting system of blood feuds which exists among the transfrontier tribes, every man's hand is against anothers, and in order to shield himself and his own honour or "izzat", which is regulated by a code called the Nang-i-Pakhtana, he is obliged from youth upwards to employ every means to get the better of his enemies. Should he omit retaliation for either personal insults or injuries or family blood feuds, he is exposed at once to the ridicule and scorn of his 'clan. The methods employed in carrying out these feuds perforce call into play revenge, treachery, and a thirst for blood, and in the event of combined action of the tribes against outside influences much the same methods are employed. But it is difficult to perceive in what other manner the tribesman is to protect himself, and his property and family, unless there is a complete social change of the conditions under which he lives: and as long as there is no settled government, and the principle of might being right prevails, this cannot occur.

But whatever may be the characteristics of the Pathan under such conditions, it is beyond question that he appeals strongly to and enlists the sympathies of British officers who have had dealings with him politically or when associated with him in regiments. His manliness is at once apparent, and his proverbial hospitality, courtesy, courage, cheerfulness and loyalty make him an excellent companion, and a valuable soldier, and entitle him to respect and admiration. It is true that he possesses a large amount of pride, and considers himself superior to other races, but this pride has often

been of great use, and frequently enabled him to face difficulties which could not have been overcome without the necessary *morale* engendered by it.

Necessarily, when there are such a large number of tribes comprising the Pathan nation, there is, apart from the general characteristics noted above, a great diversity of character and worth among the different clans. Those which have retained their tribal identity and been the most powerful, such as Afridis, Khattaks, are esteemed the most highly, while those who have been buffeted about and have a mixed origin, such as Bannuchis, Daurs, and Hazara Swatis, are those least popular and lacking in martial qualities. The characteristics of individual clans are given under the headings of each, together with their worth as soldiers. It may, however, be noted that it is impossible to judge of the various clans serving in regiments unless men of good class are enlisted. No one is more democratic than a Pathan, but he has a strong objection to serving under men of what he terms "kamin" or low class. Given good class Native officers who are of the same clans, and know their men, no trouble is to be anticipated, but, with a low class man in command, low class men will necessarily be enlisted, and there is certain to be friction, entailing perhaps the most serious consequences.

Another important matter which a Pathan appreciates is just dealing. Accustomed to rough and ready methods, he bears no ill-feeling, however rough the justice may be, if rightly punished. But given a fancied or real cause of injustice, or of not having been dealt entirely straight with, he broods over it, and on occasions bursts into acts of insubordination. It is, therefore, always desirable to listen to any grievance he may have, whether in the matter of promotion or crime, etc., etc., as well as the other side, and then come to a decision, explaining to him the reasons for so deciding. Even though the decision may be wrong, he will appreciate the efforts to arrive at justice.

Pathans are not much given to intriguing. Their temperament is not very well suited to it, and as a rule they are not successful at it when they attempt it. There is a popular impression that when men, who are at feud with each other in their own homes, enter the service, they discard their feuds. This is not the case. It is true that they seldom go to extreme lengths in settling the matter, while in British territory, in fact may serve side by side for years without anything untoward occurring, but the feud is never forgotten, and if either man can get the other into trouble, either by

running him in for crime if his position allows him to do so, or by causing suspicion to fall on him in some manner, he will do so. This also applies to tribes which are at feud with each other, and it is desirable therefore to avoid friction of this nature by judicious enlistment.

With respect to crime, Pathan companies are, as a rule, as free from it as any others. The most prevalent types are gambling, petty thieving which is confined to a few tribes, thefts of rifles and absence without leave, particularly with trans-frontier tribes. The temptation to smuggle a rifle, worth some six or eight hundred rupees, across the border, and thereby attain a means to attain a position or get the better of an enemy is great. Hence it is most important that Pathan Native officers should be those who have power over, and an intimate knowledge of their men, and also that the village, section, and tribe of every trans-frontier man (for this species of crime is practically entirely committed by them) should be accurately verified by the Political Officer concerned. This being done, the return of the rifle, and perhaps the punishment of the deserter or abettor is assured, as pressure can be placed on the tribe or section to which the man belongs.*

Most Pathans are more outspoken and free in their manners than are the natives of India: they are fond of a joke and work much better if dealt cheerily with. They have a great respect for a good sportsman, and greatly appreciate their language being spoken to them. They are generally very quick witted and sharp, and take people's measure very rapidly.

As a rule they do not serve much beyond the three years contracted for, which is mainly due to the fact that they settle down and marry about that period, and once married it is practically useless attempting to retain a man, as he will seldom bring his family to the regimental lines, or leave them unprotected in his own village. Another reason for wishing to take his discharge at the end of his term of service is that he is generally of a nomadic and adventurous spirit, and unless engaged on active service or serving in foreign lands, prefers to try his fortune elsewhere.

Though it might be expected of them, they are not naturally good shots, but have, especially the trans-frontier

* The reasons given for absence without leave as a rule are blood feuds or being "Killa bund," i.e., besieged in their homes by an enemy. It is very seldom however that men cannot arrange matters, and a stoppage of further leave invariably has a deterrent effect on this form of crime. As regards gambling, it is almost impossible to persuade a confirmed gambler to discontinue the practice, and the only method is to discharge him.

men, an excellent eye for country, understand the art of taking cover, and are expert mountaineers.

They are backward in education, but it is surprising how soon they are able to master the ordinary requirements, and they furnish some of the best drill-instructors to be seen. They do not take kindly to games or gymnastics as a rule, principally because they necessitate wearing little clothing. It is a mistake however to think that they are useless at them, for, if urged to it, they enjoy a game of hockey or football as much as any other class, and frequently shape very well at them.

CHAPTER III.

CONSTITUTION OF A PATHAN TRIBE, VILLAGE LIFE, CUSTOMS, FOOD, DRESS, OCCUPATIONS, ETC.

PATHANS in their own country are altogether an agricultural people, living entirely on the produce of their fields and flocks. The majority are stationary, while others are purely nomadic, and others again migrate according to the seasons. In former times, they were shepherd tribes and used to a hardy open air life. Like other barbarous peoples similarly situated, their nation was composed of a number of tribes, or great clans, each of which was split up into a multitude of lesser tribes, made up of numerous small societies of members of the same family. Though collectively bound to each other by the relationship of a common descent and capable of combining against a common enemy, the tribes individually formed distinct communities, governed by separate tribal chiefs, each possessing its own tract of country, holding it by force of arms, and guarding it against encroachment by the neighbouring tribes. Each tribe now consists of a number of families who form separate but concordant societies, and who, in matters that affect the interests of all alike, confederate under the elders of the senior family.

Constitution.

The group comprising the tribe are divided into a multiplicity of subdivisions, which it is almost impossible to follow, but for practical purposes four are in common use:—the "kaum", or main body or race, often bearing the adjunct "zai" after the proper name of each, such as Yusufzai "sons of Joseph." Secondly the "khel," also often with the adjunct "zai" such as Ako Khel "the clan of Ako", Behramzai "the sons of Behram". This term represents both the clan, a group generally occupying a common locality, and the section, a group whose members live in close proximity to one another and probably hold common land. And lastly, the "kor" or "kahol", a family group united by kinship. Affiliated with most tribes are to be found a number of alien groups known as "Mindun" or "Hamsayah" (dwellers under the same shade), such groups or families being united to the tribe and living under their protection. Each "zai" or "khel" has its own representative chief or "malik". As many of them

are generally associated together to form one tribe, the chief of the most powerful clan is sometimes recognized as the head of the tribe. Pathans, however, are mostly very democratic, and instead of being usually organized under a common leader, choose a leading man in each minor group. There is frequent changing and chopping in this, and hence individuality has great scope amongst them. Each clan is therefore a separate democracy, and in matters affecting their welfare, the members of the clan are generally guided in their views by the "jirgah" or council of elders of each clan. These elders represent the feeling of their clan, the wishes of the general community being ascertained by their collective meeting. Such is the regular course, but very often the tribesmen take the law into their own hands.

Tribal laws.

The code which guides jirgahs and communities in deciding disputes, blood feuds, etc., etc., is generally called Puktunwali and is framed on principles of equity and retaliation. This code has numerous laws, but its principle maxims are those of mediation or protection (Nanawati), retaliation (Badal), and hospitality (Mailmastai).

Nanawati is either protection given to anyone who may in extremity seek an asylum under a roof, or mediation resorted to by a person, generally the weaker party, who seeks to make peace with some one he has injured. In the first case the protector is bound to harbour the refugee at risk of his own life, and in the second the good offices of the elders are solicited. In both cases the matter is generally settled by the jirgah or malik according to the code.

Badal must be exacted for personal insults, damage to property, or blood feuds. The most fruitful sources of feuds are—

(*a*) Intrigues with women.
(*b*) Murder of a member of a family or their hamsayas.
(*c*) Violation of safe conduct (badragga).
(*d*) Disputes about debt, or inheritance.
(*e*) Tribal quarrels about water or land.

These feuds, which in many cases may arise from trifling causes, will involve whole sections of a tribe and last for years. They are however generally composed by the intervention of the jirgah of elders, or mullahs, according to the varying rules obtaining amongst the different tribes.

The settlement of feuds about women is noted under Religion.

In the case of feuds resulting from murder, the blood money (khunbaha) exacted for a life varies, about 180 to 300 rupees being the usual price. If an equal number of lives are lost on either side, no blood money is paid.

There is no fixed compensation (nagha) for violation of safe conduct, which is determined according to the circumstances of each case. The "badragga" is an armed escort who, for a consideration, convey travellers through the limits of their own district, handing them over to another "badragga" beyond their own limits.

Disputes about debt, inheritance, and tribal quarrels about water or land are settled by reference to jirgahs of the section concerned or of a collected jirgah, but these are generally those which are the most difficult to arrange.

Factions.

Apart from these feuds and factions arising from every day occurrences, there are two political factions of very long standing which are represented among the tribes on the western border. These are the Gar and Samil, and Tor Gundi and Spin Gundi. As to the origin of the Gar and Samil factions there are three versions—

(1) That about 200 years ago two Hindu brothers in Tirah named Gar and Samil had a quarrel, which was taken up by the neighbouring Pathans and produced a feud which has lasted ever since.

(2) That the Bangash tribes were formerly divided into two main branches of the above names, who fell out amongst themselves and involved all the surrounding tribes in the quarrel.

(3) That prior to the conversion of the tribes to Muhammadanism, there existed, side by side the Buddhist and Magian religions, and that the former were called the Saman and the latter the Gabar or Gar, and that though, on conversion to the faith, all were brought into one brotherhood, they nevertheless formed political camps, each of which was known by the name of its former religion. Tradition assigns the origin of the Tor and Spin factions (Gundi) to some dispute regarding the colour of some birds of peculiar flight. The Tor Gundi correspond with the Samil faction, and the Spin Gundi with the Gar.

The following tribes are Gar. The Kambar Khel, Kuki Khel, and Adam Khel Afridis, the Sweri Alisherzai, Mastu Khel and Abdul Mirzi Massuzai, Mamozai, Akhel and half the Isa Khel Ismailzai, the Muhammad Khel, and half the Ali Khel of the Orakzais, the Turis, half the Chamkannis, and the Bangash of Kurram and Kohat.

The Samil tribes are the Malikdin Khel, Zakka Khel, Aka Khel, Sipah, and Kamrai Afridis, the Pitao Alisherzai, Ash Khel Massuzai, Khwaja Khel, Daulatzai, the Rabia Khel, half the Isa Khel, Mamazai, Sada Khel and Khadizai Ismailzai, and half the Ali Khel, the Mishti, Sheikhan and Malla Khel of the Orakzais, half the Chamkannis, the Bangash of Upper Miranzai, the Zaimukht, Wazir, Khattaks and Jajis.

The Tor and Spin factions exist among the Turis, Jajis and Chamkannis.

There are also the religious feuds between the Sunni and Shiah sects, which are very bitter, and rendered not less so, owing to the factions between the Shiahs themselves. All tribes are Sunnis with the exception of the Turis, the majority of the Bangash, most of the Muhammad Khel, a portion of the Ali Khel and Sturi Khel, and the Ibrahimzai among the Orakzais.

It may well be understood that with these religious and political factions, and internal and external feuds, every man's hand across the border is against his fellow. It is death to cross the defined boundaries of tribes, and frequently the occupiers of towers are in a state of defence for weeks or months. In addition to the vernacular terms noted above there are a few others which are in constant use on the border in connexion with feuds and their settlements, which are useful to know.

"Bhanga" is the ransom paid by the owner for the restoration of his stolen property from the thief, or receiver.

"Zera" is spy money which is paid by a person to trace stolen property, or to get a clue to the offender.

"Rogha" is the settlement of a feud.

"Chigha" is a pursuit party.

"Baramta" is a reprisal.

"Kanrai Kegdan" to place a stone, is the term used for a truce. Stones are not always actually deposited at the present day, but the term remains.

"Mailmastai" or hospitality is looked upon by Pathans as a sacred duty. Most villages have "hujras" or village guest houses where guests and strangers are fed according to their means. Where "hujras" do not exist, the visitor

is generally accommodated in the village mosque. The inviolability of the person and property of a guest while with his hosts is strictly observed.

Division of land.

It has been already mentioned in this chapter that the sections of a tribe live in close proximity to each other and probably hold common land. This common land is divided into lots, termed hereditary possessions or "daftar". This again is divided into family lots termed "brakha", and finally into plots termed "patti"; each for several households who are called "brakha khor", the individual share being denominated a third, sixth or twelfth portion, "drema, shpagma or dolasama brakha". In addition to these distributions, "seri" or rent-free lands are given to mullahs and other representatives of the holy classes.

By this arrangement, the tribes are located in the country by societies lineally connected, and each family has its own possession in the soil which is as a rule hereditary in the male descent. In most tribes the rule of primogeniture obtains, but amongst some, all the sons are entitled to an equal share, and amongst a few, women are entitled to a share. Among many tribes, such as the Bunerwals, and some of the Orakzais, the system of "wesh" takes place, by which it is customary to exchange lands at fixed periods of five, ten or more years. In these exchanges only the houses are left standing, and often these are deprived of the timbers. The custom was fairly general at one time, but owing to its being a fruitful source of feuds, and also ruinous to the land, many tribes have given it up.

Villages.

The division and distribution of lands forming the site of a village are made in the same manner as above. The division of a village, corresponding with the "brakha" in the fields, is termed "kandi". Each "kandi" is a collection of separate dwellings of the individual families forming a section. Each house is called "kor", and the courtyard "golai"; these shelter the family as well as their dependents and cattle. Each "kandi" has its own mosque, and generally a "hujra", used as a guest house, and a sleeping place for the bachelors of the quarter or "chauk", the villages beyond the border having their towers of defence or "burj."

The dwellings of Pathans within the border are mostly constructed of mud, one storeyed, and not higher than ten feet. Where stone is available, it is used cemented with

mud. Most dwelling houses are within a walled courtyard, one side of which is taken up by the house. Inside the house will usually be found a corn bin (kandu) made of clay, containing the corn for immediate use: some beds (kát), stools, (katkai); a swing cot or two (zango) for the children, a chest or safe of wood (tanrai) for clothes, some spindles (tsarkhe) and earthen dishes of various sizes. In the courtyard there is often a shed for the cattle, and a large corn bin (khamba or aikona) containing the year's supply of grain. The houses of the headmen are generally to be distinguished by their greater privacy and more substantial look. They often have small fruit and flower gardens attached to them.

Houses across the border are usually constructed of stone set in mud, as a rule of two or three storeys high, with courses of timbers at intervals. Each storey is not generally more than 10 feet in height. In the lower storey cattle are kept, and grain is stored, while the second is the living room where the family sleep and cook their meals. The uppermost storey consists of a tower of defence, though sometimes it is only an open verandah where the women sit and spin.

Among some tribes the tower is a building erected on a solid mud plinth of some eight to ten feet high. Among the richer classes there are sometimes two or three rooms on the ground floor and second storey. The rooms are very dark with low doors, and small holes for windows, with no other outlet for smoke. Round most houses there is a courtyard. The villages in some tracts consist of houses built together, while in others they are scattered hamlets, each man living apart with his own immediate relations and dependents. They are nearly all built in excellent positions for defence. The furniture is of the same nature as that within the frontier. The houses both beyond and within the frontier are, as a rule, very dirty and verminous.

Artisans and tenants.

In addition to the members of the clan or section, and the holy classes inhabiting villages, there are various communities and guilds consisting of tenants, sometimes of other tribes, frequently of non-Pathan tribes: village menials, artisans, and shopkeepers, who in common with the non-Pathan tribes, are termed Hindki.

The detail of these is given in the article on cis-frontier Yusafzais, which applies generally to all cis-frontier tribes. The word "hamsaya" s generally used in cis-frontier districts,

and invariably in trans-frontier ones, to describe these tenants the term "fakir" being sometimes used in the former.

The artisans across the frontier include potters, dyers, goldsmiths, blacksmiths and carpenters, barbers and weavers, the shop-keeper class being Khatri and Arora Sikhs, and Jogi Hindus. These all live under the protection of some powerful malik as their patron. Sections of outside tribes are often settled amongst the trans-frontier clans, and in some cases, such as the Malla Khel and Ali Khel among the Orakzais, have assumed a position of their own.

Food.

Pathans, as a rule, have two meals in the day, one about 10 o'clock in the morning (dodai wākt) and one about 8 o'clock in the evening (mākham dodai). If any is left over from the morning meal, it is finished about 2 o'clock in the day (māz pakhin). The staple food is chupattis of maize, wheat or barley and dál, vegetables, herbs, and milk in its various forms. Maize is more generally used in the winter as it is said to be more heating. Rice is sometimes taken, but meat very seldom except at festivals, or to do honour to a guest. In regiments men generally live better than the village folk. The better classes keep the same hours for food, but live more generously, indulging in meat, fowls, and rice, and invariably drinking tea.

Dress.

The usual articles of a Pathan's dress consist of a tunic or shirt (kamiz, chola, khatakki, or andrakha) or loose coat (khalka), loose pyjamas (partūg or pardig) tied round the body by a running string, and a pagri (patkai or dastar) worn either with or without a peaked cap (kullah) or a round cap (topai). A rope is often wound round the waist.

The clothes are generally made of coarse country cloth, the coats often being dyed blue to save washing. The pyjamas are often striped with red or blue lines. Within the border the pagri is frequently tied fairly neatly, but across the border it is generally coiled like a rope round the head. The round cap is often worn alone. Shoes are made of thick red leather, but are frequently not worn, their place being taken by sandals (chapli) of leather or dwarf-palm (mazri). In winter a scarf, sheet, or sheep-skin poshtin is worn in addition to the above. The better classes wear the same pattern of clothes, but made of finer materials, with cloaks (chakma or chogas), and stockings or inner shoes (moza) of soft yellow leather.

Men who are in service often wear fancy costumes such as a loose tunic, embroidered waistcoat, and coat.

Across the frontier the Pathan is almost invariably armed with a knife, sword, pistol, jezail or rifle, with a banderole or belt of ammunition.

The dress of the women differs little from that of the men, a head sheet (oranai) taking the place of a pagri, and a long shirt (khat) extending from the neck to the legs replacing the kamiz or shirt. The trousers (partug or suthan) are generally looser than those of the men, and reach the ankles. Silver coins are frequently stitched in front of the shirt. Silver bracelets, necklets and earrings are almost invariably worn.

Status of women.

Women never take part in social gatherings and amusements where men are present, having their own assemblies when they dance and sing to the music of the "mirasis". For these however they have few opportunities except on festival days, being mostly occupied with household duties, such as cooking food, carrying water, cutting grass and wood, milking cows, etc., etc. It is the custom for them to visit the graveyards on Fridays. With rare exceptions they are entirely uneducated, and are described as coarse and obscene in their conversation. They have few personal attractions, age quickly, and are, more especially across the border, treated little better than cattle, seldom having any influence over their husbands or male relations.

Salutations.

Pathans are as a rule frank and open in their manners, the better classes being extremely courteous and easy. The trans-frontier tribesmen are more downright and plain, and show little distinction for rank, but they seldom intend rudeness. The greetings and salutations are numerous. *Salam alaikum* and the reply *wa alai kum salam* are always interchanged, and not to return the salam is considered as a personal slight. Friends meeting after a long absence, or close friends at any time, embrace mutually (baragara), each passing his head three times from right to left of the other's breast.

During this a string of enquiries is made with great rapidity such as *jor-ye* (are you well), *khajor-ye* (are you quite well), *khushal-ye* (are you happy), *takra-ye* (are you strong), *kha takra-ye* (are you quite strong), *taza-ye* (are you cheerful), *kor khair dai* (are your family well), *zaman di jor di* (are your sons well).

The common salutations are *starai mashai* (do not be tired), *ma khwaregai* (may you not be poor), *har kala rasha* (come at all times), *loe sha* (be great), the latter reply generally being given to the salutation of a boy. When a person enters a house or "hujra," he is usually greeted with *har kala rasha*, the reply being *harkala osai* (may you always abide). Gratitude is expressed by *Khoda de obakha* (God pardon you) or *pa izzat osa* (live in honour), *bache de loe shai* (may your sons grow up), *Khodai de osata* (God preserve you). The speedings salutations are *Khodai pa aman* (to the trust of God), or *pa makha de kha* (may good befall you) to which the answers are *Khodai dar sara neki oka* (may God do good to you) and *ta sara amin* (may it be so with thee).

Occupations.

The occupations of the women have already been detailed. The life of the man who lives and dies at home is as follows. At twelve or fourteen years of age, often younger, he joins his father in out-door work, either watching flocks or working in the fields. From this time he is obliged to sleep away from the rest of his family, and either does so in the "hujra," or in the summer in the courtyard. At the age of about twenty he receives a portion of his father's land, and seeks a wife, if about to settle at home. He occupies his time in cultivation, and the tending of cattle, frequently varying this by family feuds, tribal fights, and raiding. These are more generally confined to the tribesmen across the border, who invariably wear arms while cultivating and tending their cattle.

Raids.

The system of raiding is often brought to a fine art. It is carried out with numberless precautions, the party being divided into three. One consists of the actual raiders, all of whom are well armed and active. The second, of active young boys, and the third, of younger boys and old men. The method in which each of these parties works is as follows: the first party proceed to the scene of operations, and there conceal themselves, waiting patiently for their opportunity for hours and even for days; the second and third parties meanwhile halt at certain prearranged places on the homeward route. Directly the raid has been committed, the raiders hurry off the cattle with all speed to the second party in reserve, and then disperse to find their way home by unfrequented routes; meanwhile the second party, taking over the cattle and other spoil, hurry off to the third party, and so, by relays, the loot is rapidly borne away, far from the scene of the raid, in an incredibly short space of time.

Old age.

In old age the Pathan spends his life in the village, attending the mosque, and gossiping with other grey beards. If a man of worth, he becomes a member of the jirgah of elders and decides on questions occurring amongst the community or in the village.

Men who seek service in regiments only visit their homes on leave or furlough, leaving their land to be looked after by a kinsman or tenant. They seldom take up agriculture on retiring, preferring to live an idle life on their pension, or what money they may have saved.

Amusements, games, and sport.

Pathans have a natural fondness for field sports, such as shooting, hunting and hawking. Fighting rams and quails are also a popular form of sport. Tent-pegging and throwing javelins or arrows are also popular. The men very seldom engage in games, but the boys have several, such as skai (holding up the left foot in the right hand, and hopping on one leg against an adversary), patakherni (a species of hide and seek), chindro (a form of hop-scotch), ainda (prisoner's base), and kani (a game consisting in bending down, then straightening the knees, and cracking them, the side whose knees crack the most, being winners).

Many tribes indulge in dances, more or less of the same nature as the Bangash *bangra* or *bulbula*, dancing round to a measured step in a circle to the accompaniment of drums and flageolets. They are very fond of music and poetry, and have frequent social gatherings at their "hujras." The poetry is sometimes of great merit, at others with a decided double entendre, and is recited by the professional class of musicians, the mirasis or dums. These also play the drums (nagara or dhol), flageolets (sarnai) and violins (rabab).

CHAPTER IV.

RELIGION, RELIGIOUS CUSTOMS, CALENDAR, AND FESTIVALS.

MUHAMMAD, the founder of the Islamic religion, was born at Mecca in A.D. 570. He was, though poor, of noble birth, being a member of the Khoresh, the ruling tribe of Arabs, and hereditary guardians of the Kaaba, a famous shrine at Mecca said to have been built by Abraham. In his early youth, Muhammad worked for his uncle who was a caravan leader trading between Syria and Arabia. At the age of 26, he married his then employer, a wealthy widow named Khadija, and devoted himself to study and religious meditation. At that time the Arabs were extremely idolatrous, the only sect who tried to combat this being the Hanifs or penitents. Muhammad, shortly after his marriage, came into contact with the Hanifs, and following their doctrines, he frequently withdrew for considerable periods to the desert for fasting, meditation, and prayers. Finally he openly declared himself a Prophet, commissioned by God to put down idolatry. Finding that he did not advance his doctrines at Mecca, and after having endured insult and persecution, in the year A. D. 622 he decided to abandon Mecca, and took up his residence at Medina with his followers. This flight to Medina is called the Hijra and from its date commences the era of Islam, the Muhammadan calendar also beginning from the same date.

Life of the Prophet Muhammad.

Islamitic doctrines spread very quickly in Medina, and as a result of their growth Muhammad declared that he had received the Divine command to wage holy wars or Jihads for the conversion or extermination of unbelievers. After a series of minor victories which increased his followers, Muhammad, in A.D. 630, advanced against Mecca with an army of 10,000. Having captured it, he abolished all the idols and destroyed every sanctuary except the Kaaba, which he made the recognized centre of Islam. Thus Mecca became to the Muhammadans what Jerusalem was to the Jews. Muhammad lived until A.D. 632, before which he had begun to extend his Jihads against neighbouring countries. On his death disputes rose as to who should be appointed his Kaliph or representative. After some doubts, the men of Medina selected Abu

The Kaliphate.

Bakr, the friend and father-in-law of the Prophet, who was the first of the Ommayads.

Abu Bakr died in A.D. 634, and was succeeded as Kaliph by Omar, another of the Prophet's fathers-in-law, in preference to Ali, his adopted son, because the latter refused to govern according to the Hadis, or traditional sayings of the Prophet, as well as according to the teachings of the Koran.

Within six years of the death of Muhammad, the Byzantine Greeks were driven out of Syria and Persia, and Egypt was subdued by his successors. Rome, Africa, and Spain followed in succession, and within a century of the death of their founder, his followers had pushed their conquests into France, and, had not a strong and general resistance been awakened by the crusades, and the foundation of military monastic orders such as the Templars and Knights of St. John, all Europe would probably have been overrun by the soldiers of the Crescent. Osman succeeded Omar, and on the assassination of the former in A.D. 655, Ali, the adopted son of the Prophet, was elected Kaliph unconditionally. He was, however, murdered by Moawiyeh, one of the followers of the Ommayads, and succeeded by his son Hassan. A great mausoleum was afterwards erected over the tomb of Ali, which became the site of the town of Meshed, one of the holiest shrines of the Shiah pilgrims. Hassan resigned in favour of Moawiyeh, on condition that he should resume it on the latter's death, but Moawiyeh, who wished his own son Yazid to succeed, caused Hassan to be murdered. Yazid succeeded his father, and the Omayyad dynasty was thus firmly established in the Kaliphate.

Death of Hassan and Husain.

The surviving son of Ali, Husain, however, placed himself at the head of a party to overthrow Yazid. He was however intercepted on the borders of Babylonia, and surrounded on the plain of Kerbela, on the banks of the Euphrates, by 4,000 horse. After a gallant fight, he and his followers were slaughtered to a man, Husain's son and nephew both being killed. This took place on the 10th day of the Moharram A.D. 680, which is observed as a period of mourning by the Shiahs of India and Persia. The cause of Ali and his family was warmly espoused by the Persians, who had been forced to become Muhammadans, but regarded the Sunneh or Semitic law of the Arabs with special repugnance. From their rejection of the Hadis or traditions, they were called Shiahs or sectarians, and thus were produced the two main divisions of Islam, *viz.*, Sunnis and Shiahs.

Conversion to Islam of Pathans.

It is difficult to fix with any certainty the time at which Muhammadanism made great strides in the Punjab, but it is probable that its progress was materially advanced in the time of Aurangzeb. On the frontier, it had appeared at a much earlier date, the Afridis being converted by Mahmud of Ghazni, and the other tribes in the time of Shahbuddin Ghori.

Sunnis and Shiahs.

Pathans, with the exception of the Turis, and some of the Bangash and Orakzais, are strict Sunnis. The Sunnis represent the orthodox church of Islam, and follow the Sunnat or customs and traditions of the faith, the Shiahs also following the traditions, but differing on the question of the traditions to be accepted. These traditions, which purport to consist of the sayings of the Prophet Muhammad, are not embodied in the Koran, and are collectively called the Hadis. Of these, the Sunnis recognize six books, the four later books of the Shiahs being less trustworthy compilations.

The principal technical divisions between the Sunnis, who are almost without exception represented in Northern India by the Hanifi school, and the Shiahs, or those of the Imamia school, are as follows :—

The Sunnis accept the authority of all the successors of Muhammad. They observe only the tenth day of the Muharram as a festival commemorative of the creation of the world, and abhor "taziahs". They cross their arms over their breasts while praying.

The Shiahs comprise the followers of Ali, the husband of Fatima, the daughter of Muhammad, who was fourth Kaliph. They declare that the Muhammadan religion consists in the knowledge of the true Imam, which the Sunnis consider unimportant. They maintain that on the death of the prophet, the office of Imam or Kaliph vested by Divine right in Ali, and after him in his two sons Hassan and Husain, and they add to the Muhammadan formula of belief the words: "Ali is the Kaliph of God". They reject as usurpers the first three Imams, Abu Bakr, Omar, and Osman, and detest the memory of the Ommayad Kaliphs, who wrested the Kaliphate from its rightful holder, and in particular that of Yazid who slew the martyr Husain. They observe the ten days of the Muharram as a fast in commemoration of the martyrdom of Ali and his two sons Hassan and Husain, and carry about "taziahs" to represent the tombs of the two latter, with loud lamentations and mourning. They keep their arms straight during prayer.

Roshania Sect.

The Sayad, Orakzai and Bangash Shiahs, though known as such, are really followers of a sect called Roshania, which arose among the Pathans about the middle of the sixteenth century, and was founded by one Bazid, who styled himself Pir Roshan, the Saint of Light. He laid aside the Koran, and taught that nothing existed but God. At one time this sect embraced nearly half the Pathan nation, but when its followers began to meddle in politics, they were crushed and dispersed by the Emperors Akbar and Jehangir, and now are only represented by the tribes mentioned above.

Faith and practice of the Muhammadan religion.

The Muhammadan religion is divided into two parts—Faith (Iman) and Practice (Din). Under Faith is included belief in God, in his Angels, in his Scriptures, in his Prophets, in the Resurrection and day of Judgment: also in God's absolute decree and predetermination of all events, good or evil, from which originates the fatalism denoted by the word "Kismet". The belief in God and his prophets is incorporated in the Muhammadan creed or "Kalima". "La illah-há il'allah-ho, Muhammad ur Rasul Allah-hé. There is no God but God, and Muhammad is the prophet of God": which the mullahs or priests repeat when calling the faithful to prayer. The six recognized prophets are Adam, Noah, Abraham, Moses, Jesus and Muhammad.

The four points relating to *Din* or practice are prayer with certain ablutions, alms, fasting, and the pilgrimage to Mecca. In addition, there are certain precepts in the Koran, the Muhammadan scriptures, relative both to Faith and Practice, which it is incumbent on all Muhammadans to follow. Such are the prohibition of the use of wine, opium, or bhang, abstinence from eating unclean meats, such as swine's flesh, and forbid all of gambling and usury. Prayers are commanded to be repeated five times a day: before sunrise, after noon, in the afternoon, after sunset, and after dark, before the first watch of the night. The Koran, which also treats of secular matters, contains many ordinances by which the life of a Muhammadan is regulated in civil affairs.

The Muhammadan Bible was composed by Muhammad, who asserted that it was revealed to him by the angel Gabriel. It is written in Arabic prose, and was not arranged until after the prophet's death, when his successor Abu Bakr compiled it from various sources. The book is divided into one hundred and fourteen chapters, called Suras.

Religion on the frontier.

The tribes of the frontier are generally ignorant of everything connected with their religion beyond its most elementary doctrines. In matters of faith they confine themselves to the belief that there is a God, a prophet, a resurrection, and a day of judgment. They know there is a Koran, but in the absence of Arabic and of qualified teachers who can expound its meaning, they are ignorant of its contents. They believe that everything happens by inevitable necessity, but how far this is connected in their mind with predetermination on the part of the Creator it is difficult to say. Their practice is un-Islamic. Though they repeat every day that there is one God only who is worthy of worship, they almost invariably prefer to worship some saint or tomb. Indeed, superstition is a more appropriate term for the ordinary belief of the people than the name of religion.

Among the numerous superstitions observed by certain classes of Pathans two are specially worthy of note as being of Jewish observance, which tend to prove the Israelitish origin of the people. In the first, resembling the Pass over, a healthy animal is sacrificed and distributed to the priests who sprinkle blood upon the lintel and doorposts of the house to be protected. In the second, resembling the Scapegoat, the animal is conducted round the house or village, formally loaded with the sins of the people, and then driven off beyond the limits to become the property of anybody who may seize it. Such sacrifices are termed "Kurbani".

Prayer and fasting are the only elements of practice which are strictly observed, prayer being looked upon as peculiarly efficacious, while strict observance is paid to the fast of Ramzan. It is seldom that any tribesman makes the "Haj" or pilgrimage to Mecca, generally because he cannot afford it, but frequent pilgrimages are made to local shrines. The practice of giving alms or "Zakat" is little observed. Gambling and the use of "bhanj" is common.

Priests and holy classes.

Muhammadans have no hereditary priestly caste, although Pathans have introduced something very much like it in the respect they pay to Sayads. These are supposed to be the direct descendants of the Kalipha Ali, the son-in-law of Muhammad. They are always addressed as Shah and exact the utmost respect from the general population. By their descent they should be Shiahs, but many across the Indus are Sunnis. Beside these there is a powerful hierarchy possessed of great political and religious influence. These consist of the Astanadars and the Mullahs.

Of Astanadars or "place holders" there are various degrees, such as Pirs, Mians, Akhunzadas or Pirzadas, and Sahibzadas. Pirs take the first degree, and are local saints or the descendants of such. They are credited with supernatural powers to cure diseases, avert evils, and grant the desires of their clients. They are addressed as Badshah, and are the only class allowed into women's apartments. Below them rank Mians, who are believed to be the descendants of saints of some past century. Khoreshis, members of the Arab tribe to which the Prophet belonged, are called Mians. Akhunzadas or Pirzadas are the descendants of saints of local or tribal reputation, and Sahibzadas the descendants of Mullahs who have gained a reputation for learning or sanctity.

All these holy classes obtain tracts of land called "seri" from the tribes amongst which they live.

The Mullah class consist of the Imams, the Mullahs, Sheikhs, and "Talib-ul-ilm" or "Seekers after knowledge".

The Imam is the head official at a Jumaat or Mosque: he collects the revenues of the mosque, takes the front place in prayer, and leads the congregation, and reads and expounds the Koran. The office is an hereditary one.

The Mullah performs prayers in the absence of the Imam, and calls the Azan or "call to prayers." He teaches the "Talib-ul-ilm" the Koran, forms of prayer, and Muhammadan doctrines, and the children how to repeat the belief and their prayers.

The Sheikh is a disciple or "murid" of some saint or "buzurg".

The "Talib-ul-ilm" seekers after wisdom or knowledge, are a lazy class of ordinary laymen, who under the cloak of religion, obtain food and rest.

There are also the various religious orders of Fakirs and Darweshes, terms applied to those who lead religious lives. Fakirs who attain a high degree of sanctity are called Ghaus, Pirs, and Walis.

Most of the above are very ignorant, and cannot write their own names, or repeat correctly half a dozen verses of the Koran. They corrupt the village youth, hold the people in most degrading bondage, and prey upon their substance. When offered what they think insufficient, they either take more by force, or pour out curses. They sometimes prove useful, as in the case of the Afridis, who being ashamed that they had no local shrine at which they might worship, induced a very holy saint to take up his abode amongst them. They then made quite sure of his staying by cutting his throat.

They then buried him honourably, and built a splendid shrine over him at which they might worship.

Many of the more important Sayads and Mullahs have abused their religious influence to promote political ill-feeling and cause feuds amongst the tribes: also to declare Jihads and to work up their disciples to "Ghaza" by which the fanatic believes he can attain salvation by killing an infidel.

Prayers and ritual.

Every village has at least one Musjid, or Mosque, which owing to the fact that all prayers must be made in the direction of the Kaaba at Mecca, are built Kibla-wards, *i.e.*, in the direction of Mecca. Namaz or Sula is the name given to the five periods of prayer, and may be said either privately, or in company, or in a mosque. The latter is considered the most meritorious. They must be preceded by "Wazu," *i.e.*, ablution of the face, hands, and feet in water or in sand, if water is not available. At a mosque the faithful are called to prayer by the Mullah, called the Muezzin, reciting the Azan. All prayers are in the Arabic language and are essentially vain repetitions, being, as a rule, quite unintelligible to the person reciting them. The regular form of prayer begins with the "Niyyat", or introduction, which is recited in the "Quiam" or standing position, the right hand placed upon the left, and the eyes looking to the ground. Next follows the "Fateha" or recital of the first chapter of the Koran, after which comes the "Takbir-i-Ruku" and the "Takbir-i-Sijdah", the former repeated while making an inclination of the head and body and placing the hands upon the knees, and the latter in the attitude of "Sijdah" or prostration, in which the forehead is made to touch the ground. Then, raising his head and body and sinking backwards upon his heels and placing his hands upon his thighs, the worshipper says the "Takbir-i-Jalsa" followed by "Sijdah" as before. A "Takbir" in the "Quiam" or standing position, completes each "Rikat" or form of prayer. Each Takbir consists of a number of pious ejaculations repeated several times, such as "Allah ho Akbar" God is great.

The "Khutbah" is the sermon delivered every Friday, and on the Id-il-Fitr and the Id-il-Zohur, after the midday prayer. After the usual ablutions, prayers are recited and the "Khatib" or preacher then seats himself on the "Mimbar" or pulpit whilst the "Muezzin" proclaims the Azan. The preacher then stands upon the second step and delivers the sermon which must be in Arabic, and includes prayers for Muhammad, his companions, and the king, the latter being as follows:—

"O God, bless the king of the age and make him kind and

favourable to the people". Up to 1857, the "Khutbah" was recited in the name of the Moghal Emperors, and even now bigoted preachers say it in the name of the Sultan of Turkey.

Ceremonies relating to birth.

Among Pathans, the birth of a son is always attended with great rejoicings and feasting. In these the mother does not partake, until the forty days of her purification are finished: during this period she is kept strictly excluded. The birth of a female child is in no way noticed, except as a misfortune.

After being bathed and wrapped in swaddling clothes, the infant is carried by the midwife to the father and his male relations. There the "Azan" is uttered in the child's right ear, and the "Kalima" in his left.

The naming of a child takes place on the third or seventh day after birth, when its head is completely shaved by the barber. The name itself is generally selected by calling upon the Mullah to open the Koran at hazard. The first letter at the top of the right hand page becomes the initial letter of the name. The name is then selected by the parents.

Ceremonies relating to circumcision.

Circumcision, the outward sign of becoming a Muhammadan, is performed between the ages of seven and fourteen, occasionally earlier. Prayers are offered up before the operation, and the lad is given a dose of sweetened bhang to render him unconscious of the pain. The operation itself is performed by a barber with a sharp razor. After it is over the child is desired to vociferate the word "Din" three times. The ceremony is attended with feasting and rejoicing. After circumcision, the boy is taught his creed and the ordinary forms of prayer, and is instructed in the principal tenets and observances of the Muhammadan religion: and this, with few exceptions, is all the education he receives.

Marriage.

The age of marriage among Pathans varies according to their tribes, and according to their social position. Among the rich, marriages take place early: while among the poor they are generally deferred until the bridgeroom can support a family. Speaking generally, the ceremony takes place when the youth is about twenty, and the girl from twelve to eighteen. Marriage is enjoined upon every Muhammadan, and polygamy, to the extent of four wives, is permitted, with as many concubines as can afford to be kept. The majority, however, are content with one wife, the permission of a plurality of wives only being taken advantage of

by chiefs and wealthy men. Among Shiahs, temporary unions are permissible. In some cases, to maintain close relationship or friendly alliances, or by the mutual desire of parties well acquainted with each other, betrothals are carried out by the parents, but as a general rule all preliminary negotiations are conducted by means of members of the Mirasi class, who are called "zaibar" or "dalal," *i.e.*, go-betweens or agents. This class are the repositories of the family secrets of their clients, whom they play off one against another until a satisfactory settlement is arrived at. They are extremely discreet, and keep their knowledge to themselves.

As soon as the parents of a girl have accepted the proposals of a candidate for their daughter, the prospective bridegroom visits the father in company with the go-between, taking with him presents for the parents and his intended. If approved, he is invited to visit again, when the amount of dowry is agreed on. If in possession of the requisite means, the marriage day is fixed: if not, he is acknowledged as bethrothed and a period fixed for him to collect the dowry. As soon as the terms are agreed on, the father and the youth drink "sherbet" out of the same vessel, as a token that the compact is binding. After this, the engagement is published, and the youth makes visits with presents for his fiancée, but does not see her. On the appointed day, the bridegroom sets out with his friends, male and female, to the house of his bride, in a divided procession, men by themselves, and the women by themselves, with music, singing, firing of guns, etc. At the house of the bride they are welcomed by her party of friends, and the men and women of both parties, in separate associations, spend the day and night in feasting, music, and gossip. During the night the bride and bridegroom are made man and wife by the priest, who, in the presence of witnesses, asks each party if they accept each other on the conditions he names at the time. This is repeated three times, and affirmative replies having been received on all three occasions, the priest naming both parties, declares them man and wife, and asks a blessing on their union. This ceremony is called the "nikah". Next morning the bridegroom takes his bride to his own home, and is conducted there by his own procession. The bride's party of friends remain to comfort the bride's parents. The bridegroom keeps the guests three days and nights at his own house occupied in feasting, music, etc.: after that he dismisses them, unveils his bride, and sees her for the first time. The total expenses of the marriage are borne by the bridegroom:

both parties receive present from their friends, but it is understood that they in turn will make presents of the same value when a similar event occurs in their families. The expenses are very heavy, costing among the common people from fifty to two hundred rupees, while amongst the rich as many thousands are required.

The eve of Friday or Monday are generally the days chosen by the husband for taking away his wife. Marriages generally take place in the month of Shawwal. They are never performed during the Ramzan, or between it and the Loi Akhtar or Id-i-Kurban, because the first is a period of fasting, and the second the time for making pilgrimages. The Pashto terms for the various phases of the marriage ceremony, and for those engaged in it are as follows :—

Engagement "kozhdan"; dowry "mahar" or "rasmana"; the youth, "zalmai or chandghol"; the maid "paighla or chandghala"; the ceremony "nikah"; the feast "wadah"; the bridegroom's procession "janjian"; the bride's party, "manjian"; the bride "nawai"; the bridegroom "sakhtan"; the mother "mairman"; the father "mairah".

The above is the general custom among the cis-frontier Pathans. Among the trans-frontier Pathans, women are regarded as chattel, to be sold like cows or sheep. The price paid varies, according to the position of the parties, the reputed beauty of the bride, etc., from sometimes Rs. 50 to Rs. 500, in addition to the expenses of the marriage feast or "kharach khorak". The arrangements for dower are purely formal, unless the woman is backed up by her male relations—ordinarily the rights of a woman to dower are disregarded. When a man dies, his wife becomes the property of her husband's heirs, the woman often marrying his brother, or being sold to anyone who will take her. If the children are young, they go with her. Boys are of little account, but little girls are considered valuable, on account of the money they may bring in on marriage. No woman is able to marry without the consent of her own male relations and her deceased husband's heirs, and anyone marrying her without their consent is made to pay a heavy fine "sharmana", as damages. Many disputes occur on this account and often are the occasion of grounds for starting blood feuds.

Divorce.

Divorce under Muhammadan law is easy. An absolute divorce, "talak-i-mutlak" consists of the mere repetition of the words "Thou art divorced" three times. A divorced woman can

claim her dowry, and the "talak" cannot be concluded until it is paid. As, however, amongst the majority of Pathans the women are seldom dowered, this is little hindrance. The oath of divorce, *i.e.*, that he swears to divorce his wife if he is found to be forswearing himself, is one of the strongest that can be applied.

Pathans are extremely jealous about their women, and it is quite enough for a man to see his wife speaking to a stranger to let him suspect her fidelity. The abuse of a man's female relations is also matter for a blood feud. Nevertheless elopements, "matiza", are one of the most fruitful cause of blood feuds. Theoretically the dishonour of a female relative is only to be washed out with the blood of the offender, and in cases of adultery, of the woman as well. But often, as the woman is valuable property, the matter is arranged by the husband divorcing her, and selling her in marriage to the loser by taking a fine from him. A regular scale of fines is laid down for settling disputes of this nature.

Customs relating to death.

When death occurs in a family, the women of that quarter, "kandi", of the village repair to the house, and gathering round the corpse, which is laid out on a bed in the courtyard, perform the lamentation "vir" or "wuzar". This lasts some half hour or more, and at its conclusion the women retire. The body is then washed in the prescribed manner by one of the "Shahkhel" sweeper class.

Burial.

After washing, the corpse is swathed in burial clothes, a winding sheet, in two pieces of coarse cotton cloth. The two great toes are fastened together with string. It is then placed on a bed and, covered with a sheet, is carried to the burial ground. Round the grave are collected the priest of the quarter in which the deceased resided, the relatives and friends. Women do not attend at the grave. On depositing the corpse near the grave, the assembly rises and stands in rows to its east, facing west. The priest then advances, recites the "Kalima" and several prayers, which the congregation repeat after him. At the conclusion of the prayers, the body is lowered into the grave, which lies north and south, and is laid in the "lahad" with the face to the west, *i.e*, towards Mecca. The "lahad" is a small sepulchre on the west side of the grave, or "kabar", and a little below the level of its floor. It is roomy enough to allow the corpse to sit up when summoned by the angels, Nakir and Munkir, to render account of its life and deeds. After the body has been deposited in it, the

"lahad" is shut off from the "kabar" by large flat bricks placed upright against its opening. The "kabar" is then filled with earth, none of which reaches the corpse itself. Before lowering the corpse, the deceased relatives disburse alms, consisting of money and sugar, to the priests and beggars round. The ceremony of burying the dead is termed "Janaza". After the burial the people offer up prayers, which are again repeated when they have proceeded about forty paces from the grave, for it is then that the angels examine deceased as to the faith.

Graves.

Pathans are very particular as to being buried in their own village cemetery, and their bodies or bones are frequently conveyed from distant places to the village graveyard. The building of tombs with stone and brick is forbidden in the "Hadis": nevertheless some of the finest examples of Muhammadan architecture are buildings of this description. As a general rule, however, the graves are covered with stones, with upright stones at the foot and head, the head or north end stone being frequently the larger. Very often these stones are carved. In most large graveyards some saint is buried, and there is a ziarat or shrine marked by a tree or trees and a flag, with strips of coloured cloth, tied to the branches. Stones, carved pieces of wood, bunches of hair, remnants of clothes, horns, bells may also be seen on the trees in the vicinity of the shrine, being placed there by devotees in performance of vows. A mother who has been blessed with child will offer its hair and clothes, a hunter gives the horns of a deer in the hope of further sport, while those who are suffering from disease pass the stones or carved pieces of wood over the part affected, trusting that by placing them at the shrine the ill may be removed.

Shrines.

Calendar.

The Muhammadan or Era of the Hijra dates from the day after Muhammad's flight from Mecca which occurred on the 15th July 622 A.D. The new year commences on the 1st day of the month of Muharram. The months are lunar and consists of twenty-nine and thirty days alternately: the first and last months, however, must have thirty days: the year consists of not quite 355 days, divided into twelve months. The names of the months are as follows:—

1. Muharram . . .	. The sacred month.
2. Safar . . .	. The month of the departure.
3. Rabí-ul-awwal . .	. The first month of the spring.

4. Rabí-uth-thâni . . The second month of the spring.
5. Jamádi-ul-Awwal . . The first dry month.
6. Jamádi-uth-thâni . . The second dry month.
7. Rajab . . . . The respected month.
8. Shâbân . . . . The month of the budding of trees.
9. Ramazán . . . The month of heat.
10. Shawwál . . . . The month of junction.
11. Zu'l Kada . . . The month of truce or rest.
12. Zu'l Hijja . . . The month of pilgrimage.

The weeks consists of seven days, Muhammads commencing the new day from dusk.

Sunday . . . . Itwar or Rabibár.
Monday . . . . Pir or Somwár.
Tuesday . . . . Mangal.
Wednesday . . . Budh.
Thursday . . . . Jumarát.
Friday . . . . Juma.
Saturday . . . . Sanichar.

Friday is synonomous with our Sunday.

The times of the day are fixed by the times for the five stated periods of prayer, and are termed—

1. Daylight . . . Sahar.
2. Noon . . . . Mazpakhin.
3. Afternoon . . . Mazdigar.
4. Sunset . . . . Mazkham or Makham.
5. Evening . . . . Mazkhotan.

Religious festivals.

Name of festival.	Month in which it occurs.	REMARKS.
Muharram or Nauroz .	Muharram . .	The Muharram feast commences on the first of that month and lasts for ten days. The period is observed by the Shiahs to commemorate the martyrdom of Ali, Hassan and Husain. The Ashura or last day of the festival is held sacred by the Sunnis, as it commemorates the birth of Adam and Eve, and the creation of Heaven, Hell and the human race. The tasiahs representing the tombs of the martyred imams originated with Timur; on the 10th day they are brought out in procession and thrown into river, sea, or pond. Occasionally serious conflicts take place between Shiahs and Sunnis on these occasions.
Katil Imam Hassan .	Safar . . .	Occurs on the 28th day of the month. Celebrated by Shiahs in memory of Hassan. The day is passed in mourning and giving alms.

Religious festivals—*continued.*

Name of festival.	Month in which it occurs.	REMARKS.
Akhiri Charshamba	Safar	Held on the last Wednesday of the month by most Muhammadans to celebrate the fact that the Prophet, having experienced some mitigation of the disease that caused his death, took his last bath. Among devout Muhammadans, it is customary to write texts from the Koran on slips of paper, then wash off the ink in water, and drink it to secure immunity from misfortunes. The day is spent in prayer and amusement.
Bara Wafat	Rabí-úl-Awwal	Occurs on the 12th of the month and commemorates the death of the Prophet. Sunni Muhammadans assemble morning and evening and write extracts from the Hadis describing the virtues of the Prophet. The day is observed as a fast.
Id Maulúd	Rabí-úl-Awwal	Held by the Shiahs as a festival to commemorate the birth of the Prophet on the 12th of the month, they differing from the Sunnis in the matter of dates.
Jilan	Rabí-ul-thání	Takes place on the 11th of this month, and is held in veneration of Sheikh Abdul Kadir, grandson of the Prophet, who lived at Jilan near Baghdad. Alms are given and special prayers recited.
Miraj-i-Muhammad	Rajab	To commemorate the ascension of the Prophet to heaven, supposed to have taken place on the 27th night of this month. Celebrated by Sunnis: the day is partly passed in prayer and partly in festivity.
Shab-i-Bárat	Shábán	The night of record. Observed during the evening of the fifteenth: so-called because, according to the Prophet, the Almighty on this night registers all actions which men are to perform in the course of the year. Sermons are preached and alms given to the poor.
Katli Imam Ali	Ramázán	Held by the Shiahs to commemorate the martyrdom of Ali, which occurred on the 19th of this month. The day is passed in mourning, fasting, and giving alms.
Lailat-ul-Kadar	Ramázán	Falls on the night of the 27th and is called "the Night of Importance" because it was on this night that the Koran was revealed to Muhammad. Celebrated by Sunnis and Shiahs alike.
The fast	Ramázán	Corresponding to our Lent. A controversy having taken place in which it was decided that a month should be devoted to fasting, it was finally decided that as the discussion took place in the month of Ramázán, that month should be fixed on. Muhammadans are forbidden to break their fast before night; the fast is also called the Roza.
Id-ul-Fitr or Ramázán Id	Shawwal	Held on the first day of the month, and is the conclusion of the fast. The people dress in their best clothes, and proceed to the principal mosque or Idgah—the service being held between 7 or 8 A.M. and 12 noon. The day is spent in feasting and joy and alms are distributed.

Religious festivals—*concluded.*

Name of festival.	Month in which it occurs.	Remarks.
Id-uz-zoha or Bakri-Id .	Zu'l Hijja . . .	Celebrated on the 10th of the month by all Muhammadans. It is said to commemorate the substitution of a ram in place of Ismail, son of Abraham, whom the latter was about to offer as a sacrifice. At this feast every Muhammadan who is in possession of fifty-seven rupees, besides a house and furniture, is bound to sacrifice a female camel, cow, he goat, or ram at the local Idgahs in the name of God. The sacrifice is called Kurbani.
Id-Gadir . . .	Zu'l Hijja . . .	Exclusively observed by Shiahs on the 19th of the month. Muhammad is maintained by the Shiahs to have been informed at Gadir between Mecca and Medina by the angel Gabriel that his days were numbered and that his son-in-law Ali was a fit person to succeed him. Prayers are attended at the mosques, festivity goes on and alms are given away.

CHAPTER V.

RECRUITING.

THE Pathan recruiting ground is of great extent and spreads from British Hazara and the Indus Kohistan on the north to Sind and Baluchistan on the south, and from the Indus on the east to the northern and western slopes of the Suleman and Safed Koh ranges on the west. The districts embraced in it consist of Hazara, Peshawar, Kohat, Kurram, Bannu, Dera Ismail Khan and Dera Ghazi Khan in the North-West Frontier Province, and Zhob, Loralai, Quetta-Peshin and Sibi in Baluchistan. In addition to these there are the trans-frontier tribes under the control of the Deputy Commissioners and Political Officers at Oghi, Mardan, Malakand, Peshawar, Kohat, Bannu, Idak, Wano, Dera Ismail Khan, and Parachinar. The principal tribes comprised in this area from which enlistments into the regular army and militias are most frequently made are the Mandanr Yusafzais, Khattaks, Bangash, Turis, Khalils, Kakars, Marwats and Multani Pathans who are all cis-frontier, and the Afridis, Orakzais, Tarkanris or Bajauris, Yusafzais, Mahsuds and Wazirs who are trans-frontier tribes. The other tribes, of which a full detail is given in the article on each, whether trans-frontier or cis-frontier, are little represented partly owing to undesirability, and partly to little wish for service.

Recruiting area.

The head-quarters of the recruiting officer for Pathans are at Peshawar during the winter months, and Fort Lockhart in the summer. In addition to these there are local centres in the various districts at which recruits may be seen and examined medically. These include Abbottabad, Mardan, Malakand, Nowshera, Kohat, Parachinar, Idak, Bannu, Wano, Dera Ismail Khan, Quetta, Loralai and Fort Sandeman.

Recruiting centres.

To assist him in his duties the recruiting officer is permanently provided with an assistant. This officer, generally a subaltern, detailed from one of the regiments which enlist Pathans, is changed every six months. This arrangement has the advantage of enabling a large number of young officers to acquire a knowledge of the methods of recruiting, and of the various clans; it also enables them, by constantly travelling about the

Assistant Recruiting Officers.

country, particularly if the men come from a cis-frontier district, to gain a personal knowledge of that portion from which the men of their regiment are drawn, to obtain a greater insight into their habits, customs and peculiarities, and also to become conversant with the Pashto language. Useful information is also frequently gained by this means as to the social position of native officers in their own homes, and the correct classes of men actually serving in regiments.

Recruiting parties.

When a regiment is in want of recruits, the usual procedure is for the commanding officer to intimate the fact to the recruiting officer, and to detail a party under a native or non-commissioned officer to proceed to the head-quarters of the recruiting centre, or, if so notified, direct to the district from which the men are required, and work under the orders of the recruiting officer. It is of great importance that information should, in the first instance, be given as to the particular tribe required, as the omission to do this is liable to cause a considerable amount of delay and inconvenience. In making a selection of the recruiting party, the first consideration is to choose men of good stamp of the tribe from which the recruits are required. It is useless, for instance, to send Khattaks to enlist Bangashes or cis-frontier Yusafzais to enlist Bunerwals. In the first place, it is impossible for them to have any local knowledge, and in the second place, in trans-frontier districts men of another tribe cannot enter into the country of the recruits which are required. If it is possible to place a native officer, who is a man of good position among his own tribe, in charge of a party, his personal influence is of great assistance. Should a native officer not be available, a good plan is to send a non-commissioned officer who has hopes of promotion, as he is more likely to work hard on that account, knowing that a bad lot of recruits or slackness in work may retard his advancement. In any case, the commander of the party, and the men, should be especially selected, and chosen out as representatives of the tribe from which the recruits are required to be enlisted. Men of low class, such as Gujars and Kashmiris, posing as Yusafzais, have been known to have been sent on recruiting duty, with results disastrous to the regiment. It is often advisable, especially when recruits of any particular section of a tribe are required, to allow the commander of a party to choose his own party, as he is likely to know men who are able to obtain recruits, and, being personally responsible for the party, he will

select likely men. A certain amount of discretion is necessary in judging results: a bad harvest may produce a large number of recruits, while a good year may restrict the number of recruits available. In a sickly season, and this especially refers to the months of September and October, recruits may be disqualified medically. The strength of the party will entirely depend on the number of recruits required, and a fair estimate is one recruiter to every five recruits required. In trans-frontier districts men very often have to work singly. Men who do well on recruiting duty should be given every encouragement. On the other hand, a man who brings in recruits of bad physique or of wrong class should not be sent out again.

When the date and place at which the recruiting officer wishes the party to report themselves to him have been notified, the party should be despatched accordingly. At the same time a sum of money sufficient to cover recruiting expenses, roughly Rs. 5 for each recruit required, should be remitted to the recruiting officer. For men working in cis-frontier districts measuring sticks and tapes should be provided, but these are almost useless in working in trans-frontier districts, as men have to work very quietly and discreetly to avoid friction. If the party works properly, none of the recruits bought in for inspection should be below the standard of height and chest measurement, nor should they have any glaring physical defects: a disallowance of the money spent on subsistence, or a return to their regiment of the individuals concerned will generally prevent a recurrence of this. In cis-frontier districts, it is possible for recruits to move freely about, and collect recruits from a number of villages within a radius of their own, and hence there is no necessity for them to spend the greater part of their time in their villages, and finally, prior to the date of inspection, pick up any recruits who may be forthcoming. In trans-frontier districts however, as has been noted above, men have to work cautiously, both on account of not causing friction with the parents of recruits, and frequently owing to individual or section feuds. The usual course for them is quietly to notify to likely lads, who are willing to enlist, a day and place where the party will meet, and then, frequently under cover of darkness, a "badragga" or tribal escort having been already arranged, to gain a march and slip into British territory, each recruit bringing his modicum of food with him for which he is afterwards recompensed in the pay he receives from the date

of his provisional enlistment. It is seldom that it takes a party more than three marches to gain British territory. In districts in which recruiting is common such as the Malikdin or Kambar Khel Afridi country, few difficulties are placed in the way of recruiting, but amongst tribes less accustomed to it, such as Bajauris and some of the Orakzai clans, there is a great prejudice against it. Occasionally recruits abscond on the road, but as the recruiter has seldom advanced any money to them, no pecuniary loss is entailed.

From a month, in cis-frontier districts, to six weeks, in trans-frontier districts, at the outside is sufficient time for a recruiting party to remain out, as in that time they will have exhausted their power of producing recruits from their area. The recruiting party should be held absolutely responsible that the men they bring in are of the right class, and it should be impressed on them that a few good recruits of right class and of good physique are better than a number who are below or only just come up to the required standard. It should also be explained to them that the rejection of unsuitable recruits militates against recruiting in the districts from which they come.

In all cases of recruiting parties being sent out, especially in those of parties despatched across the frontier, notification should be sent to the Deputy Commissioners or Political Officers in charge.

Inspection of recruits and accounts.

When the recruiting party have collected their recruits, they take them to the centre fixed by the recruiting officer for his inspection. Those approved by him are sent to the medical officer for examination, and those finally approved after his examination, are despatched to the regiment in charge of the party, or if the party is required to bring in more recruits, under one of the party. The recruiting officer then completes the nominal rolls and documents of all recruits whether rejected or approved, making out the accounts with the commander of the party, and despatches them to the regiment. The remainder of the party are sent out to collect the balance of recruits required, if any.

It is important that recruits should be examined as near to their homes as possible, especially when off the line of railway, as it saves them long marches, and effects a saving to Government in road allowances.

Recruits provisionally enlisted by a party receive an allowance of four annas per diem from date of provisional enlistment.

If rejected, their accounts are made up to the date of rejection, and the amount, less money expended on food, sarai rent, etc., by the commander of the party, paid over to them. It is in settling the amount paid for feeding that difficulties often arise. In cis-frontier districts, the common messing for the recruits is generally provided by the recruiter enlisting them, and on an average works out to three annas a head. In trans-frontier districts, however, recruits frequently bring their own food, and the recruiter claims to have fed them. These cases can be decided only on their merits.

Rejected recruits are allowed warrants back to their homes by rail, and if any of the journey has to be done by road, road allowance at the rate of two annas for every fifteen miles. The calculation of this is in some cases difficult, as recruits are often forced from tribal feuds and other causes to adopt a roundabout route. An inspection of the map, however, will generally permit of a fairly correct conclusion being arrived at.

Best periods for recruiting.

The best period for recruiting is from the end of December till the middle of April, as during this season little work is done in the fields, and the tribes who migrate in the winter into the Peshawar and Miranzai valleys are more accessible.

Harvest time from the 15th April to the end of May and from the beginning of October till the end of December should be avoided, as also the hot months of July and August. Recruiting during the autumn is also open to objection, as during that season there is much malaria, and consequently many recruits are rejected on account of enlarged spleens and anæmia. It is almost useless attempting to enlist any of the hill tribes during extreme heat, as very few lads care to face it. The month of Ramazan is also an undesirable time to recruits, as recruiters do very little work, and practically no recruits will leave their villages until the festival of the Id is over.

Verification of descriptive rolls.

The descriptive rolls of recruits, whether in British or trans-frontier territory, should invariably be sent for verification to the civil authorities in cis-frontier districts and to the Political Agents concerned in the case of trans-frontier tribes. A list of the civil authorities and Political Officers to whom rolls should be sent for the various tribes enlisted is given in the appendix. It must be remembered however that in the verification of a recruit's tribe and character, the lambardars and maliks are the people who supply the civil authorities with the information, and their honesty is not always reliable. Recruiters,

knowingly bringing in a man of bad character and low class who is approved, frequently bribe the village headman to state that the recruit is altogether desirable on the verification roll. It is therefore advisable to make the recruiters responsible for these matters. If the recruit is of wrong class, he is sure to be found out in course of time, and the recruiter can be punished, and the recruit got rid of. To avoid cases like these as much as possible, it is absolutely necessary that recruits, in the case of cis-frontier districts, have a hereditary share in his "daftar" or land, and that the villages from which they come, belong to the clan they claim to belong. In the case of trans-frontier districts, recruits should be able to state the sub-section and section of the clan of the tribe to which they belong. Trans-frontier recruits do not very often occasion trouble in this respect, Orakzais and Shinwaris sometimes representing themselves as Afridis, and *vice versâ;* it is in cis-frontier districts that most of the trouble occurs. Gujars and Kashmiris and "Kamins," *i.e.*, the lower classes, represent themselves as Yusafzais, Bunerwals, etc., etc., Bangash frequently enlist as Khattaks, Khalils as trans-frontier Mohmands, and so on.

A reference to the list of clans, divisions, sections and subsections, and villages noted in this volume will generally place a recruit. If he is unable to give a good account of himself, either to the recruiting officer, or to the Officer Commanding the regiment on joining, it is advisable to reject him.

Recruiting at fairs.

A method of recruiting, which is not desirable, is to send parties to the various fairs held in the several districts. It is very seldom that good recruits can be picked up in this way, and the majority of people assembled at them are of the lower classes, gamblers, and bad characters of the district. A list of the principal places where fairs are held is given in the appendix.

Recruits obtained by men on furlough and leave, etc.

Men returning from furlough or leave who are good men with good connections should be encouraged to bring back a recruit or two with them of their own clan or section, but they should be warned that in the case of recruits proving unfit, they are liable for the travelling expenses of the rejected recruits. With the exception of this extraneous method of recruiting, it is most inadvisable for regiments to enlist without the intervention of the recruiting officer. It is impossible for regiments, especially those stationed at a distance, to obtain the local knowledge, in many cases to see the re-

cruits in their own villages, in the same manner as the recruiting officer can, and recruiters are very chary of bringing up a wrong class of recruits when they are aware that their antecedents can be enquired into on the spot. Occasionally, too, the recruiter himself is a man of wrong stamp or class, and it is most advantageous to the regiment to be informed of this.

British officer with recruiting parties.

When practicable, the presence of a British officer of the regiment concerned, with a recruiting party, is of great advantage, as the party works better under his eye, and recruits gain confidence by seeing one of the officers under whom they are going to serve.

Much advantage can be derived also by getting to know about the country from which the men are drawn, and, generally, a fair amount of sport may be obtained to add to the interest of the tour.

CHAPTER VI.

PATHANS IN THE NORTH-WEST FRONTIER PROVINCE.

Afridis.

HERODOTUS in his history of Alexander's invasion into India states that the country bordering on the banks of the Indus was occupied by a people called the Pactyæ who were divided into four nations, one of which the Aparytæ, has been identified[c] with the modern Afridis. Various speculations have been indulged in as to the race to which the Aparytæ belonged, but the general consensus of opinion is that they were originally Indian Buddhists of Aryan stock who, after conversion to Muhammadanism in the 10th century, largely intermingled with various Turk tribes which had begun to make settlements on the slopes of the Suleman range as far back as the 8th century, and continued to do so until after the invasions of Sabuktagin and Timur.

The Afridis themselves, though claiming a vague connection with the true Afghans of Jewish origin, whose original home was in Ghor, generally admit that their real ancestor was a chief named Afrid, a descendant of Kais, or Abdul Rashid, who owing to the advance of Mahmud of Ghazni, was compelled to seek refuge in the wilds of the Safed Koh. From this common ancestor the following eight tribes, which comprise the Afridi clans, claim descent: Adam Khel, Aka Khel, Kamar Khel, Kambar Khel, Kuki Khel, Malikdin Khel, Sipah and Zakha Khel.

The Afridi territory, commonly called Tirah, consists of about 900 square miles of hilly country to the south and west of Peshawar, and musters in it about 43,000 fighting men. Of the above tribes, the Kamar Khel commonly known as Kamrais, the Kambar Khel, Kuki Khel, Sipah and Zakha Khel hold the Khaibar pass, from Landi Kotal to Jamrud, each clan receiving a subsidy from the British Government for guarding the particular section entrusted to its care. The Aka Khel inhabit the hills south-west of Peshawar. The Adam Khel occupy the hills between Kohat and Peshawar. Besides the tribes mentioned, there was in former days one called the Mita Khel, which is said to have been deported to

the Deccan by the Emperor Jehangir, where their descendants are still to be found, and another called the Miri Khel, which is now distributed among the Aka and Malikdin Khel.

The majority of the Afridis are migratory, the clans descending in winter from the cool uplands of Tirah, bringing their flocks and herds to graze in the low country round Peshawar, and returning to the hills in the spring. Although such a high authority as Sir Charles Macgregor has given the Afridis a very poor character, further experience of them has shown that with civilization and intercourse, they are of very much the same character as other Pathans. They are largely recruited in the ranks of the Native Army, and have proved themselves to be good and reliable soldiers, with a peculiar aptitude for skirmishing in hilly country which make them most useful mercenaries, and formidable enemies.

As a rule they are not of big physique, being of medium height, but are wiry and strong. They are quieter and less demonstrative than most Pathans, and with good native officers preserve excellent discipline, but with bad management or a fancied grievance they are apt to break out suddenly with little warning. They are more peculiarly fitted for infantry, but a number take service in the cavalry, more especially the Adam Khel who are more able to afford the "Chanda".

For enlisting them, it is preferable to arrange tribal companies, as by this means native officers have more facilities in controlling them; even if, owing to difficulties in completing a company in this way, this cannot be done, a greater number than two tribes should not be put together in one company, and these should not consist of tribes which are at feud with each other.

Though nominally under the control of their Maliks, the Afridis have very little respect for their authority, and are thoroughly democratic. They are very prone, however, to be influenced by their Mullahs and Sayads. Though eternally at feud amongst themselves, they seldom quarrel with neighbouring tribes. On occasion, however, as was shown in the Tirah Campaign of 1897, in the face of common danger, they are capable of concerted action. Amongst the Khaibar Afridis all domestic and field labour is performed almost entirely by the women folk, the men either being engaged serving as soldiers, in raids, or in watching the herds of cattle, of which they have large numbers, graze. In consequence

there are no manufactures. On the other hand, the Kohat Afridis are industrious and besides cultivating their fields and selling firewood, are extensive traders and carriers.

1. *Adam Khel.*—The Adam Khel tribe is located in the hills between Kohat and Peshawar, being bounded on the north and east by the Khattaks, south by the Bangash, and west by the Aka Khel and Orakzais. They are divided into four divisions, the Galai, Jowaki, Hassan Khel, and Ashu Khel, which again are divided into smaller sections as follows:—

1. Galai . { Tor Sāpar or Yagi Khel, Zarghun Khel, Sharaki, Bosti Khel.

These sections all live in the Kohat pass and the valleys radiating from it.

2. Jawaki . { Haibat Khel, Kimat Khel, Bazid Khel,

of these the Haibat are the northern Jowakis, occupying the greater portion of the country, the Kimat the southern Jowakis, and the Bazid Khel live principally in British territory in a valley running into the Kimat country from the Kohat district.

3. Hasan Khel . { Tatar Khel or Akhorwal, Janakhori.

The Akhorwal live at the northern end of Kohat pass and the Janakhori on the western side of the Adam Khel country, in the Janakhor and Kui valleys.

4. Ashu Khel . { Ali Khel, Mahmadi.

This division occupies the northern side of the Adam Khel country in the Uchalgadda Valley, and the hills which form the northern boundary of the Adam Khel country. Of the sections, the Kalla Khel migrate to Tirah in the summer, where they have a settlement on the bank of the Manakas stream.

The smaller sections of all the above are again divided, like all Pathan tribes, into innumerable minor fractions, which comprise in some cases only a dozen individuals. The total fighting strength of the tribe is some 6,500 men, who are well armed, being supplied both by rifles stolen from British terri-

tory, and from arms factories in the pass which turn out Martini-Henry Rifles.

They are very well represented in the ranks of the Native Army and militia, some 2,000 serving in them, and make good soldiers. A number of them are in the cavalry, and are very highly spoken as horsemasters. The Adam Khel do not belong either to the Gar or Samil faction. The enlistment of this tribe can be most easily effected from either Peshawar or Kohat.

2. *Aka Khel.*—This tribe is located in the hills to the south-west of Peshawar between the Bara River and the Adam Khel, in the Bara valley between the Sturi Khel, Orakzais and the Zakha Khel, and in the Waran valley. Their winter habitation is in the Bara valley and the hills south-west of Peshawar, and in the summer, the upper reaches of the Bara valley and the Waran valley. They also have settlements in Orakzai Firoz Khel, Sturi Khel and Sipaya limits.

They are divided into the following divisions:—

1. Sahib Jan. | 2. Sher Gulla.
3. Miri Khel.

By far the most important and powerful is the Basi Khel section of the Sahib Jan. The Miri Khel, who were formerly a separate tribe, are now distributed between the Aka and Malikdin Khel. They have a standing feud with the Adam Khel.

The fighting strength of the tribe is some 4,000, and though up to the present only about 150 are serving in the Native Army, they promise to prove as good material as other Afridis. The tribe is Samil in politics, the leading man amongst them being a Sipah Afridi.

3. *Kamar Khel or Kamrai.*—A small tribe, mustering some 800 fighting men, with settlements in the extreme west of the Bara valley, adjoining the Sipah and Zakha Khel. In the winter months, they move down to the Kajurai valley, west of Peshawar. The tribe is Samil in politics, and is divided into the following divisions:—

1. Khwaidad Khel. | 3. Barmi Khel.
2. Moghal Khel. | 4. Yar Ali Khel
5. Shekh Ali Khel.

The first two are at bitter feud with each other.

The tribe, considering its strength, is very well represented in the Native Army by some 200 men. They are quiet, well

conducted men, but are difficult to obtain owing to the paucity of their numbers. The best period for their enlistment is in the winter at Peshawar.

4. *Kambar Khel.*—Numerically the most powerful Afridi tribe mustering 10,000 fighting men, Gar in politics, who occupy country in the Kahu Darra and Shilobar, being divided by the Malikdin Khel. During the winter they move to the Kajurai plain west of Peshawar, and have small settlements in China, in the lower portion of the Bazar valley, and at Mir Khweli near Kohat, and also occupy some hamlets amongst the Masuzai Orakzai in the Kharmana valley, and among the Alisherzai Orakzai. The Malikdin and Kambar Khel form a coalition called the Mir Ahmad Khel from their common ancestor.

The tribe is divided into the following divisions and subdivisions :—

1. Maste Khel,
2. Pabbi Khel,
3. Shekhmal Khel,
4. Durbi Khel,
5. Mat Khan Khel,

with a number of small sub-sections, of whom the Watar Khel are really Ali Sher Khel Shinwaris.

The tribe is very strongly represented by about 1,600 men in the Native Army and Militia Corps, and make most excellent soldiers. Owing to their thorough migration, enlistment of them is only possible in the winter, at Peshawar.

5. *Kuki Khel.*—This tribe, which numbers some 5,600 well armed fighting men, and is Gar in politics, is divided into two sections, the Wudredunkai, that is those who remain all the year round in one settlement, and the Tirahwals or Kuchai who migrate in the winter. They occupy the Rajgal valley and the east end of the Khaibar pass, including the Lashora valley, as far as the Rohtas hill, and also the Bezai Spur. The tribe trades largely with Peshawar in firewood and grass, etc., and has a bad reputation as offenders in thefts and murders near Peshawar.

They are at bitter feud with the Zakha Khel, and on friendly terms with the Kambar Khel. They are divided into the following sections :—

1 Mut Khan Khel, | 2. Abdal Khel,
3. Sikandar Khel,

of which the first is the most powerful. Some 600 of them are serving in the Native Army and Militia Corps. They are smaller in physique than other Afridis, but make good

soldiers. The most convenient place for enlisting them is Peshawar, during the winter.

6. *Malikdin Khel.*—This tribe is the Khan Khel or head tribe of the Afridis and closely connected with the Kambar Khel, their settlements in Maidan, Chora, and Kajurai lying together. They number some 6,000 fighting men and are Samil in politics. They occupy the central and northern portion of the Maidan valley, holding the Kharappa defile, and dividing the Kambar Khel. During the winter they settle at Chora at the mouth of the Bazar valley, and in the central and northern portion of the Kajurai plain. Bagh, the recognized meeting place of the Afridi jirgas, belongs to them.

They are divided into the :—

1. Daulat Khel, | 2. Karna Khel,
3. Umar Khan Khel,

the Daulat Khel being the most powerful. The tribe supply the large number of about 1,500 recruits to the Native Army and Militia Corps, and make excellent soldiers; owing to their popularity they have become somewhat over recruited, and are difficult to obtain. Like other migratory tribes, the most favourable period to enlist them is during the winter months, at Peshawar.

7. *Sipah.*—This is one of the smallest Afridi tribes, numbering about 3,000 fighting men. They are Samil in politics, and have a standing feud with the Aka Khel. Their main settlement is in the upper portion of the Bara valley, bounded by the Zakha Khel on the east, and the Kamrai and Kambar Khel on the west; they also have settlements in the Kajurai plain on the left bank of the Bara river, and a few hamlets at the lower end of the Bara valley adjoining the Aka Khel. Their most important villages are Ilm Gudr (noted for the manufacture of rifles) in the Kajurai plain, and Sandana and Suran Khel in the Upper Bara.

The tribe is divided into two divisions :—

1. Babakr, ; 2. Urmuz Khel,

of which the former is the larger.

The tribe furnishes very few recruits to the Native Army, only some 90 being in service; they are not very keen on service, as they have sufficient to do to look after their own needs. Peshawar is the most convenient recruiting centre for them, but they are practically unobtainable.

8. *Zakha Khel.*—This is one of the largest, and certainly the most powerful of the Afridi tribes, not so much by reason of the number of their fighting men, which total some 6,000, as of their position in the Afridi country. In the Khaibar pass they occupy the strip between Katta Kashtia and Loargai; in the Bazar valley they are settled above Chora; in the Bara valley they are wedged between the Aka Khel and Sipah settlements, and they also occupy the south-east corner of Maidan. They thus cut diagonally across the Afridi country, and practically divide their summer settlements from their winter ones, which allows of them making matters very uncomfortable for the remaining tribes during their migrations. They are at deadly feud with the Kuki Khel.

The tribe is divided into three large divisions:—

1. Budai. | 2. Nasruddin.
3. Shanai.

The Zakha Khel, owing to their having had less intercourse than the other Afridi tribes with civilization, and also due to the fact that their land is unproductive, and they depend to a great extent on blackmail and raiding for their livelihood, are the wildest and most turbulent amongst the Afridis, more especially the Zia-ud-din and Khusrogi sections.

At one time there were practically none serving in the Native Army or militia: of late years, however, they have taken more kindly to service, and at present some 700 are serving, mostly in the Khaibar Rifles, where they are very highly spoken of. They prefer service near their homes, and consequently in the Khaibar Rifles, but a certain number are always obtainable; the best period for enlistment is in the winter, at Peshawar.

ADAM KHEL.

Division.	Sub-division.	Section.	Sub-section.	Minor fractions.	Villages, etc.
1, Galai	1. Tor Sapar or Yagi Khel	1. Nekzam Khel	1. Atlak	..	..
			2. Sarwar Khel	..	The Tor Sapar live in a valley running east from the Kohat road.
			3. Sar Khan	..	..
		2. Feroz Khel	1. Alam Khel	..	..
			2. Shahmal Khel	..	..
			3. Bakhal Khel	..	..
			4. Janal Khel	..	..
		3. Aba Bakar or Kui Khel	1. Ababakar Khel	..	..
			2. Khoa Khel	..	..
	2. Zargun Khel	1. Muhammad Khel	1. Zaman Khel	..	..
			2. Miri Khel	..	..
			3. Darwesh Khel	..	..
			4. Sardar Khel	..	..
			5. Sarfaraz Khel	..	The Zargun Khel live in a valley west of the Kohat road, and south of the Tor Sapar. Villages—Zargun mela, Bazid Khel, Sherakai, etc all in the Kohat pass.
		2. Mulla Khel	..	..	
		3. Talim Khel	..	..	
		4. Sunni Khel	1. Nazar Khel	..	..
			2. Shahbaz Khel	..	..
			3. Jabba Khel	..	..

ADAM KHEL—*contd.*

Division.	Sub-division.	Section.	Sub-section.	Minor fractions.	Villages, etc.
			4. Mullai Khel	..	..
		4. Sunni Khel—*contd.*	5. Bui Khel	..	..
	2. Zargun Khel—*contd.*		6. Akhel	..	..
		5. Shpalki Khel	Zamani Khel	..	..
			1. Axis Khel	..	..
			2. Bazid Khel	..	The Sharakki live south of the Zargun Khel.
		1. Bash Khel	3. Majid Khel	..	..
			4. Shirin Kor	..	..
	3. Sharakki		5. Zulaika Kor	..	..
1. Galai—*contd.*			1. Mulla Kor	..	..
		2. Mubarak Khel	2. Afzal Kor	..	..
			1. Karm Sher Kor	..	..
			2. Madsher Kor	..	The Bosti Khel live between the Sharakki and Zargun Khel, the Tashi Khel section living with the Sherakki.
			3. Ram Sher Kor	..	
		1. Misri Khel	4. Gul Sher Kor	..	..
			5. Mauzam Kor	..	..
			6. Fateh Khan Kor	..	..
			1. Mohmand Kor	..	..
	4. Bosti Khel	2. Yunas Khel	2. Sherbaz Kor	..	..
			3. Atam Kor	..	..

2. Jawaki	1. Haibat Khel	3. Tashi Khel	1. Ladi Khel	..	..	
			2. Darmal Khel	..	..	
			3. Aimal Khel	..	..	
		1. Mawal Khel	1. Asaf Khel	..	The Haibat Khel occupy the Jamu and Bori valleys. Villages—Paia, Jamu, Bori, Ghariba, etc.	
			2. Baza Ali Khel	..		
			3. Adad Khel	..	..	
		2. Ghulam Khel	1. Landiwal	..	..	
			2. Sapar Khel	..	..	
			3. Ara Khel	..	..	
		3. Shahi Khel	1. Siffat Khel	..	..	
			2. Painda Khel	..	..	
			3. Mansum Khel	..	..	
		4. Sultan Khel	1. Abut Khel	..	..	
			2. Jan Khan Nmasi	..	..	
	2. Kimat Khel	1. Kasim Khel	1. Yar Khan Nmasi	..	..	
			2. Gali Khel	..	The Kimat Khel live in the south of the Jawaki country. Villages—Turki, Ibrahim Khel, etc.	
			3. Aimal Khel	..		
			4. Mali Khel	..	..	
			5. Bashi Khel	..	..	
		2. Ismail Khel	1. Khawas Khel	..	..	
			2. Khawaja Khel	..	..	
			3. Mir Bash Khel	..	..	
		3. Ibrahim Khel	1. Khojakaki	..	..	
			2. Gulgai	..	..	

ADAM KHEL—*concld.*

Division.	Sub-division.	Section.	Sub-section.	Minor fractions.	Villages, etc.
			1. Sher Khan Khel .	..	..
			2. Mulla Khel . .	..	..
	2. Kimat Khel—*contd.*	4. Bashi Khel . .	3. Ali Khan Khel . .	..	..
			4. Ut Khel . . .	..	..
2. Jawaki—*contd.* .		1. Sarbaz Khel . .	..	..	The Bazid Khel live in British territory. Village—Darwazai.
	3. Bazid Khel . .	2. Saadat Khel . .	..	..	..
		3. Lakkar Khel . .	..	..	..
		1. Bulaki Khel (Tatar Khel) . . .	1. Bar Killai . .	..	..
			2. Kuz Killai . .	..	The Hassan Khel live at the northern end of the Kohat pass.
			1. Taimur Khel . .	..	..
			2. Kamar Khel . .	..	..
		2. Gadia Khel (Mashakkai) . . .	3. Landi Khel . .	..	Akhorwal. Villages—Akhor, Zaran Khel, etc.
	1. Tatar Khel or Akhorwal . . .		4. Raza Khel . .	..	..
			5. Dalel Khel . .	..	..
			1. Shamal Khel . .	..	..
			2. Nuradin Kor . .	..	..
		3. Pirwal Khel (Nur Malik) . . .	3. Galin Kor . .	..	..
			4. Khani Jan Kor	..	..
			5. Mir Beg Khel . .	..	..

3. Hasan Khel	2. Janakhori	1. Zakho Khel	1. Bachi Khel	..	The Janakhori occupy the Janakhor and Kui valleys. Villages—Musa Darra, Janakhor, etc.
			2. Char Khel	..	
			3. Walidad Khel	..	
			4. Baikan Khel	..	
		2. Tutkai Khel	..	..	
		3. Barkai Khel	..	..	
		4. Mian Khel	1. Paia Khel	..	
			2. Maxid Khel	..	
			3. Unas Khel	..	
			4. Marid Khel	..	
4. Ashu Khel	1. Ali Khel	1. Siffat Kor	..	..	The Ashu Khel occupy the northern side of the Adam Khel country, including the Uchalgadda valley. Villages,—Kanado, Kandar, Mahmudi, etc.
		2. Battu Kor	..	..	
		3. Miru Kor	..	..	
		4. Alam Sher Kor	..	..	
		5. Kalla Khel	..	..	The Kalla Khel live in Maidan in the Basi glen. Villages—Miralam, Garki, etc.
	2. Mahmadi	1. Pakhai	..	..	
		2. Pridai	..	..	
		3. Rukhan Khel	..	..	
		4. Muhabat Khel	..	..	
		5. Sambhi or Hassan Beg Khel	..	..	

AKA KHEL.

Division.	Sub-division.	Section.	Sub-section.	Minor fractions.	Villages, etc.
1. Sahibjan	1. Kamal Khe	1. Basi Khel	1. Rahimdad Khel	..	Algadai, Bagho Ghari, Bazargai, Buzaka, Daborai, Dhara Khula, Dingar Mela, Dorgur, Enghardog, Gigra, Gurakio Mela, Kamar Mela, Khormatang, Murgai China, Star Killa, etc.
			2. Maruf Khel	..	
			3. Marghat Khel	..	
		2. Ashraf Khel	Gharu Khel	..	Bara Killi, Dwakai, Ilgarhi, Khawaga, etc.
		3. Sanzal Khel	1. Mir Said Khel	..	Batura, Ganderi, Kandao, Landai, Tanda China, etc.
			2. Ambara Khel	..	
2. Miri Khel	..	..	..	..	Mekeri, Miri Khel (in Bara, Waran, and Murgha China hills).
3. Sher Gulla	1. Sultan Khel	1. Kob Khel	..	..	Darota, Jalandi, Kandurai, Mir Killa, Mustak Killa, Spor Killa, Sultan Khel, etc.
		2 Utam Khel	..	..	
		3. Azad Khel	..	..	
	2. Madda Khel	1. Darri Khel	..	..	Alam Killa, Gaza Mela, Nawai Garhi, Sher Khel, Sunetai.
		2. Mir Khan Khel	..	..	

KAMAR KHEL.

1. Barmi Khel	..	..	..	..	
2. Yar Ali Khel	1. Ikhtyar Khel	..	..	..	
	2. Ayub Khel	..	..	..	
	3. Musa Khel	..	..	..	

3. Shekh Ali Khel	1. Tor Khel	..	..	..	Bukhanaf, Gharai, Ghulam Ali, Mahora, Tsaok, Sara Gara, Sharai.
	2. Kulli Khel	..	..	..	
	3. Hassan Khel	..	..	..	
	4. Kusi Khel	..	..	..	
4. Moghal Khel	1. Moghal Khel	1. Khujal Khel	..	..	
		2. Tarkial Khel	Ibrahim Khel	..	
	2. Khwas Khel	..	..	..	
	3. Painda Khel	..	..	..	
	4. Amal Khel	..	..	..	
5. Khwaidad Khel or Bar Kamrai	1. Sob Khel	1. Gawar Khel	1. Lalmir Kor	..	Baz Gharai, Gharai, Landawar, Sarnor, Mando, Sepur, Shankarai, Solen, Thaktakai, Thand, Taodo China, Tor Algad.
			2. Id Muhammad Kor	..	
			3. Buzur Kor	..	
		2. Sarwar Khel	1. Nazar Kor	..	
			2. Rasul Kor	..	
		3. Shamsher Khel	1. Karmdad Kor	..	
			2. Ibadat Kor	..	
		4. Shudil Khel	1. Paio Kor	..	
			2. Maimina Kor	..	
			3. Adal Kor	..	
	2. Azad Khel	1. Hukdad Khel	1. Dad Gul Kor	..	
			2. Shuja Kor	..	
			3. Khanzada	..	

KAMAR KHEL—*contd.*

Division.	Sub-division.	Section.	Sub-section.	Minor fractions.	Villages, etc.
5. Khwaidad Khel or Bar Kamrai—*contd.*	2. Azad Khel—*contd.*	2. Khanzad Khel	1. Adod Kor	..	As on previous page.
			2. Sherdad Kor	..	
			3. Adidad Kor	..	
			4. Gul Ahmad Kor	..	
			5. Walidad Kor	..	
		3. Amir Khan Khel	1. Zafran Kor	..	
			2. Neknam Kor	..	
		4. Mirdad Khel	1. Rahimdad Kor	..	
			2. Shahdad Kor	..	
			3. Momin Kor	..	

KAMBAR KHEL.

1. Maste Khel (Dreplari)	1. Zamia Khel	Khwaidad Khel	..	..	Darpir, Jirgai, Dirgi, Landai, Mamak Banda, Manish Banda.
	2. Umar Khel	..	..	..	
2. Pabbi Khel (Dreplari)	1. Jan Beg Khel	..	..	..	China Shiggi, Darra, Khanrina, Landai.
	2. Yargul Khel	..	..	..	
3. Shekhmal Khel	1. Miran Khel	..	..	..	Alladand, Barar, Dand, Darota, Darper, Darra, Dunga, Ghalanai, Khanrina, Khatti China, Khojak Sar, Kotki, Landai, Landawar, Lawanu China, Mania Payan, Musharana, Tambu, Tanda Mela, Waro
	2. Yaran Khel	..	..	..	
	3. Kaim Khel	..	..	..	
	4. Ali Khel	Wali Khel	1. Naksam Khel	..	
			2. Battai Khel	..	
	5. Suleman Khel	..	..	..	

4. Durbi Khel (Dreplari)	1. Wardurbi Khel	..	..	..	Darra, Khanrina, Landai.
	2. Aziz Khel	..	..	..	
	3. Gowhar Khel	..	..	..	
	4. Azar Khel	..	..	..	
	5. Jalil Khel	..	..	..	
	6. Ramsher Khel	..	..	..	
5. Mat Khan Khel	1. Khojal Khel	..	..	..	Andar, Butar, Chirgo China, Dargai, Landai, Mamal, Mania Bala, Narhao, Nawez Kamar, Tangi, Warmando Mela.
	2. Wali Beg Khel	..	..	..	
	3. Sher Khel	..	..	..	
	4. Bash Khel	..	..	..	
	5. Mirza Beg Khel	..	..	..	
	6. Sarbardar Khel	..	..	..	
	7. Ambar Khel	Ghuli Khel	1. Samna Khel	1. Misri Khel	
				2. Rasa Khel	
			2. Turki Khel	..	
			3. Ghulam Ali Khel	..	
6. Watar* Khel	Pirwal Khel	..	..	..	

UKI KHEL.

1. Sikandar Khel	1. Usman Khel	Mir Kalan Khel	..	..	Chingai Khwala, Gudar, Michni Sikandar Khel, Shudanai, Taoda Mela.
	2. Zakku Khel	Multani Khel	..	..	

* *N.B.*—Really Ningrahar Shinwaris but merged into the Kambar Khel.

KUKI KHEL—*contd.*

Division.	Sub-division.	Section.	Sub-section.	Minor fractions.	Villages, etc.
2. Mitha Khan Khel	1. Hassan Khel	1. Kattiah Khel	1. Futteh Khel	..	..
			2. Makki Khel	1. Mastal Khel	Bagh, Dhorai, Gagrai, Jabagai, Jam, Kadam, Khaista Darra, Mohmand Khel, Phuk Darra, Shintang Spurarai, Surkats.
				2. Sar Khel	
				3. Bassu Kor	
				4. Zaman Khel	
			3. Mohmand Khel	1. Sher Khan Khel	
				2. Didar Khel	
				3. Dervezi Khel	
		2. Mannia Khel	1. Ghazi Khel	Himmat Kor	Chingai Khwala, Gundar, Michni, Sikandar Khel, Shudanai, Taoda Mela.
			2. Khadi Khel	Jani Khel	
			3. Mashi Khel	1. Zarin Khel	Bagh, Lala China, Nikki, Pra..gan, Rai Killa, Rek China, Sarawela, Sirkai.
				2. Firoz Khel	
	2. Assad Khel	1. Walli Khel	..	..	Babur, Dwatoi, Gharibai, Kafirtangi, Kandao, Kachkol, Khukagas, Khwala, Lala China, Lashora, Mando Mela, Mullain Garhi Phukdarra, Sara Shiga, Shangir, Tordarra, Torsappar, Walu Mela, Warmando Mela.
		2. Maddu Khel	1. Kamal Khel	Sikandar Kor	
			2. Buha Khel	Sher Khel	
		3. Karun Khel	1. Shekhan	..	
			2. Mishak Khel	..	
			1. Nur Muhammad Khel	..	

		4. Tor Khel . .	2. Ali Khel . .	..		
			3. Shahbeg Khel .	..		
			4. Aimal Khel . .	..		
3. Abdal Khel . .	1. Fateh Khel . .	Yari Khel . .	..	..		
	2. Umar Khel . .	Sheri Khel . .	..	..		Ghalanai, Kafir Tangi, Lala China, Tanga.
	3. Khadak Khel .	..	..	..		
	4. Madar Khel . .	..	..	..		

MALIKDIN KHEL.

1. Daulat Khel . .	1. Zar Daulat Khel .	1. Umar Khel . .	..	..		
	2. Bar Daulat Khel .	2. Mohmand Khel .	..	..		Aziz Garhi, Bagh, Batai, Behramai, Budai Chura, Dak Khula, Shangir Daolat Khel, Darian, Katunai, Khabi Khel, Windzari, Zara Garhi.
	3. Wand Khel . .	..	..	..		
2. Umar Khan . .	Umar Khan Khel .	1. Kutti Khel . .	..	..		
		2. Sher Khan Khel .	1. Rahra Khel . .	..		Chura, Dak Khula, Darian, Dwa Toi or Kharappa defile, Kandur, Mursil Garhi, Prang Darra, Shaloba, Tang Darra, Tsarkhum, Umar Khan Khel.
			2. Bash Khel . .	..		
3. Kula Karna Khel .	1. Kula Khel . .	..	..	..		Kalla Khel, Karna Khel, Landai.
	2. Karna Khel . .	..	..	..		

SIPAH.

1. Urmuz Khel . .	1. Landi Khel . .	1. Wand Ghari, Ali Khel . . .	..	..		
		2. Abdul Rahim Khel	..	..		Gandao, Landi Khel, Pitao.
		3. Ibrahim Khel .	..	..		

SIPAH—*contd.*

Division.	Sub-division.	Section.	Sub-section.	Minor fractions.	Villages, etc.
1. U. musjKhel—*contd.*	2. Kaimal Khel	1. Hilal Khel	1. Walidad Khel	..	Babur Killa, Baghdad Killa, Bahadur Killa, Sparkai, Tanda, Tsatswakkai.
			2. Duni Khel	..	
		2. Baghdad Khel	1. Sheri Khel	..	
			2. Imani Khel	..	
			3. Ghazi Khel	..	
			4. Ali Ahmad Khel	..	
			5. Mian Khel	..	
		3. Babar Khel	1. Masti Khel	..	
			2. Daresh Khel	..	
			3. Ali Sher Khel	1. Axis Khel	
				2. Budai Khel	
	3. Abdul Khel	1. Buzr Khel	..	..	Babur Killa, Baghdad Killa, Bahadur Killa, Dreanghara, Sperka Tanda.
		2. Nazi Khel	..	..	
		3. Auli Khel	..	..	
		4. Tor Khel	..	..	
		5. Bahadur Khel	..	..	
		6. Lal Khel	..	..	
		7. Sultan Khel	..	..	

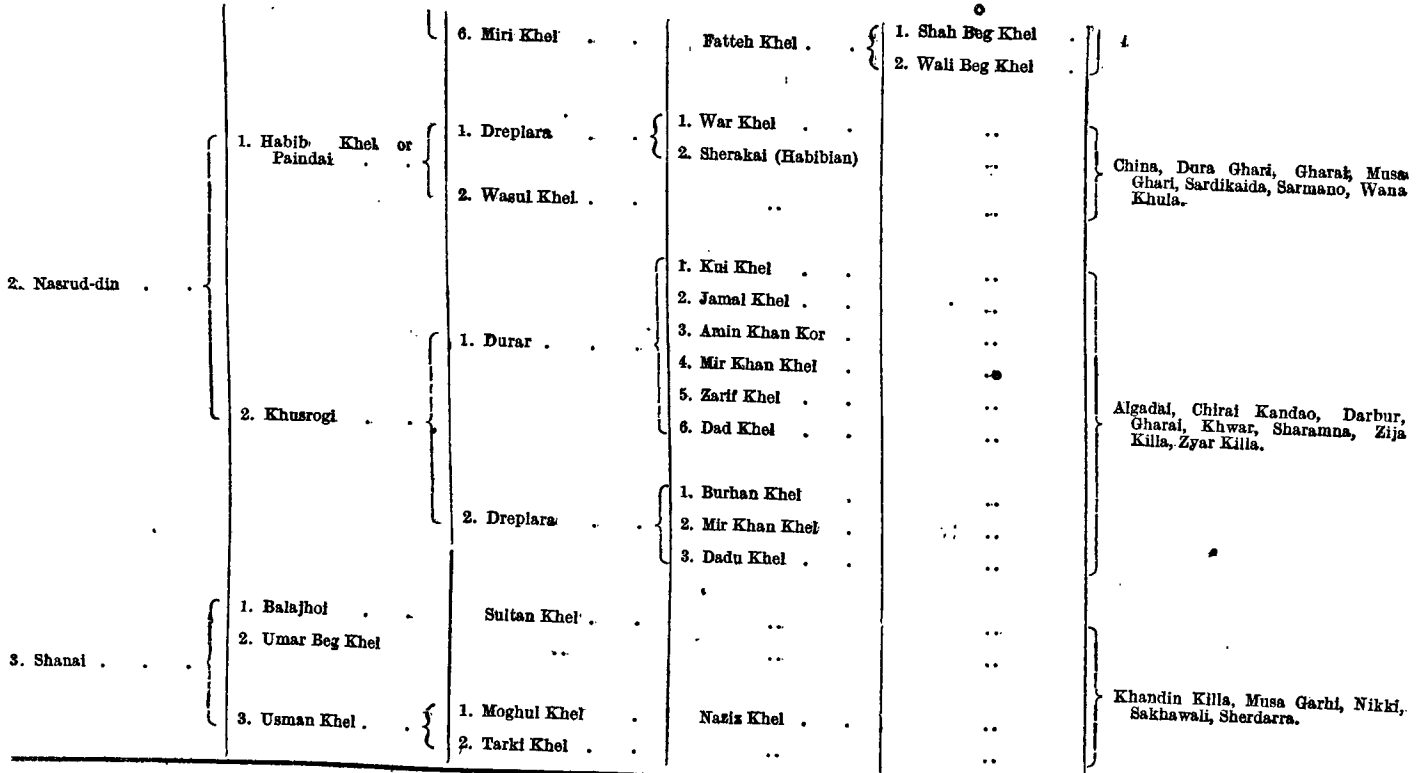
2. Bah Bakri Khel	1. Suran Khel	1. Sultan Khel	Fateh Khel	..	..	Dreanghara, Dora, Ilamgudar, Nangrota, Rotsa.
		2. Mamil Khel	..	..	..	
		3. Kasim Khel	Shekhan	..	..	
		4. Kaim Khel	..	..	..	
		5. Miri Khel	..	..	..	
	2. Ghaibi Khel	1. Karra Khel	1. Ghat Karra	..	..	Babur Killa, Baghdad Killa, Darota, Ghaibi Khel, Gandao, Kotki, Mamanai, Sandana, Sandapal, Teraili.
			2. War Gharra	..	..	
		2. Zangi Khel	..	..	..	
		3. Khal Khel	..	..	..	
		4. Piru Khel	..	..	..	
		5. Surkha Khel	..	..	..	
	3. Jowaki Khel	1. Ali Khel	..	..	..	Jowaki Killa, Pitao, Shamshah.
		2. Khumari Khel	..	..	..	

ZAKHA KHEL.

1. Budai	1. Anai	1. Shekhai	1. Mohib Khel	1. Rahim Khel	Fazalwalai, Gharai, Guldast Killa, Halwai, Jabagai, Karamna, Khaga Kamar, Khasowali, Mauza Wana, Nizuri Zangal, Sakhawali, Spintut, Walai, Wana Khwala, Winza Khak, Zara Garhi.
				2. Ikhtyar Khel	
				3. Ahmed Beg Khel	
			2. Sab Khel	1. Kattia Mir Khel	
				2. Fatteh Khel	
				3. Sahib Khel	

ZAKHA KHEL—*contd.*

Division.	Sub-division.	Section.	Sub-section.	Minor fractions.	Villages, etc.
1. Budai—*contd.*	1. Anai—*contd.*	2. Bash Khel	1. Maddaki Khel	..	Fazalwalai, Gharai, Guldast Killa, Halwai, Jabagai, Kiramna, Khaca, Kamar, Khasowali, Maura Wana, Nizuri Zangal, Sakhawali, Spintut, Walai, Wana Khwala, Winza Khak, Zara Garhi.
			2. Daulat Khel	..	
			3. Yusaf Khel	..	
		3. Umar Khel	1. Sahib Khel	..	
			2. Mian Khel	..	
	2. Ziauddin	1. Kakai Kor	..	..	Shinkamar, Tseri Tangi.
		2. Surat Kor	..	..	
			1. Nikki Khel	1. Miri Khel	
				2. Ahmad Khel	
				3. Lal Khel	
				4. Kazian Kor	
	3. Lakhai	1. Hassan Khel	2. Sultan Khel	1. Alim Khan Kos	Alachi, Barar Kats, Barg, Barki Kot, Daman, Guldast Killa, Gundai, Karamna, Lalabeg, Nikki Khel, Said Wafa Killi, Saragarhi, Shahid Dada, Shpola, Spintut, Sultan Khel, Teri Killa, Torabela, Wali Khel, Zerzarai.
			3. Payan Khel	..	
			4. Dalil Khel	..	
		2. Wali Khel	..	..	
		3. Saddo Khel	..	..	
		4. Shekhwai	..	..	
		5. Sikandar Khel	..	..	


2. Nasrud-din
1. Habib Khel or Paindai
2. Khusrogi
3. Shanai
1. Balajhoi
2. Umar Beg Khel
3. Usman Khel
6. Miri Khel
1. Dreplara
2. Wasul Khel
1. Durar
2. Dreplara
Sultan Khel
1. Moghul Khel
2. Tarki Khel
Fatteh Khel
1. War Khel
2. Sherakai (Habibian)
1. Kui Khel
2. Jamal Khel
3. Amin Khan Kor
4. Mir Khan Khel
5. Zarif Khel
6. Dad Khel
1. Burhan Khel
2. Mir Khan Khel
3. Dadu Khel
Naziz Khel
1. Shah Beg Khel
2. Wali Beg Khel
China, Dura Ghari, Gharai, Musa Ghari, Sardikaida, Sarmano, Wana Khula.
Algadai, Chirai Kandao, Darbur, Gharai, Khwar, Sharamna, Zija Killa, Zyar Killa.
Khandin Killa, Musa Garhi, Nikki, Sakhawali, Sherdarra.

Babars.

The Babars are a branch of the Shiranis who in the sixteenth century left the hills about the Takht-i-Suleman, and moved into the plains below in the Dera Ismail Khan district subjugating the Jat and Baluch population. Another branch of the tribe still lives in the hill country beyond the Suleman range, but this has little or no connection with the branch settled in the plains. The country occupied by them in the plains is a compact block, with an area of about 180 square miles, bounded on the north by the Mian Khel, and on the south by the Ushtaranas. This is mostly cultivated by the Jat and Baluch ryots, the Babars themselves being much addicted to commerce. A number of them join in the Powindah trade to Afghanistan and Bokhara. They are a very highly civilized tribe, most of them being able to read and write, and have the reputation of being the richest, quietest and most honest tribe on the border. Their intelligence has given rise to the saying, "A Babar fool is a Gandapur sage".

They are divided into two main divisions, the Mahsand and the Ghora Khel, the number of males at the census of 1901 totalling 462. Nearly all reside in the central town of Chaudhwan, the outlying villages being occupied by Jat and B uch ryots. The tribe is most democratic, and has never had any recognized chief. In spite of the smallness of their numbers, they are well represented in the native army, about 70 being shown as serving, mostly in the cavalry branch. The most convenient centre for enlisting them is Dera Ismail Khan.

Bajauris or Tarkanris.

The Bajauris or Tarkanris are of the same stock as the Yusafzais, being Sarbani Pathans of the Khakhai Khel branch and representatives of the ancient Gandhari. With them they returned from Kabul in the fifteenth century to the Peshawar valley, and in the sixteenth century drove the descendants of the Gandhari who were living in Bajaur out of that country. This country is roughly bounded on the south and east by the Rud River, Akozai Yusafzais, and Utman Khel, on the north by the Kunar River and Afghanistan, and on the west by the Mohmands. The country is split up into a number of valleys of which the Maidan valley is occupied by the Ismailzai section, the Baraul and Jandul valleys by the Isozai section, the Babukara and Chaharmung valleys by the Salarzai section, and the Watalai valley by the Mahmunds.

The Salarzais and Mahmunds also own a considerable tract of country in Afghan territory on the northern slopes of the Hindu Raj range, in Shurtan and Marawara. Living amongst the Bajauris are several alien tribes: the Mishwanis, who live principally in the Jandul and partly in the Maidan valleys, and the Shekh Khel, Mandizais, Senzais, Khwazozais, Haramzais and Shaibzais who are said to be of Kafir descent. Of these the first four live in the Jandul valley, and the two latter in the Maidan valley.

The Baraul, Maidan, and lower portion of the Jandul valleys are under the rule of the Khan of Dir, the Khan of Nawagai being the chief of the remainder: the people however are very democratic, and little affected by the rule of the chiefs. The tribes inhabiting Bajaur are of good physique and well armed. Their fighting strength is estimated at about 26,000. They are a pastoral race, the men generally being tall and fair with straight well marked features. They have a good reputation for bravery, especially the Mahmund section. In dress they adopt very wide trousers, almost like a divided skirt, and pay great attention to their hair which is rather long and carefully dressed. The Bajauris have not up to the present manifested much desire for military service being represented by about 100 men in the Native Army. This is to a great extent due to the fact that they live at a distance, and have not come much into contact with us. Those who have been enlisted, have proved intelligent, cheerful and good soldiers. The most convenient centres for enlisting them are Chakdarra, Malakand, or Mardan.

Division.	Sub-division.	Section.	Location, Villages, etc.
1. Mahmund	1. Salarzai	1. Ahmadin	Babara, Chinar, Kotkai, Manugai, etc., in Chaharmung valley.
			Ambar Khana, Arkhai, Batwar, Gatkai, Kadola, Markuna, Tandoka, etc., in Babukara valley.
		2. Saaduldin	Asgar, Sharif Khana, Saidu Shah in Chaharmung valley.
			Batmalai, Dabbar, Loegram, Shangargul, Udigram, etc., in Babukara.
	2. Kakazai	1. Mahmud Khel.	Agra, Dag, Gabrai, Gat, Gwatai, Gangal, Ghundai, Khalozai, Maina loewa, Tarkho, Tangai, Zagai, etc., in Watelai valley.
		2. Yusaf Khel	
		3. Maghdud Khel.	
		4. Daulat Khel	
		5. Khulozai	

Division.	Sub-division.	Section.	Location, villages, etc.
1. Mahmund—*contd.*	3. Wur	1 Baram Kazai	Badalai, Bandagai, Bilot, Dabarai, Damadola, Chingai, Kharkai, Mukha, Shakrd, Tanai, Hazarnao, etc., in Watelai valley.
		2. Uraizai.	
		3. Burokai.	
		4. Badalzai.	
2. Isozai	1. Mast Khel	1. Tangi Khel	Batur, Bir, Bandagai, Dogai, Jabba, Janbatai, Kamu, Nakamal, Nasrat, Shahkot, Tangai, Zirani, etc., in Janbatai valley.
		2. Swaraghundai Khel.	
		3. Zarif Khel.	
		4. Kandahari Khel.	Anapia, Barwa, Damthal, Kandaharai, Kotskots, Mundah, Pashatai, Sheikhan, Shina Tanur, etc., in Jandul valley.
		5. Anapia Khel	
	2. Ali Beg Khel	..	Baloda, Kanbat Bar, Shontalai Tanglai, Tyah.
	3. Musa Khel	..	Bazarak, Changar, Dehrai, Kalla, Khaistaderai, Gulotangai, Takor, etc.
	4. Mishwani (not Tarkanris).	..	Alibanda, Bashragaon, Banrai, Bin, Barchunai, Dainai, Dawegara, Ghundaki, Jabagai, Kachal, Malikana, Mulagai, Nawe Killi, Ramgul, Rokhna, Tangai, Zangian, etc.
	5. Shekh Khel	—	Baadin, Chingai, Darazanda Ganderai, Jamkilla, Kotkai.
	6. Mandizai	Not Pathans	Mandizai, Damthallar.
	7. Sanzai	Of Kafir descent	Sanzo.
	8. Khwazazai		Arif.
3. Ismailzai	1. Aka Khel	1. Kara Khel	Daigram, Kasbanda, Mashwanibanda.
		2. Burhan Khel	Bagh, Kandai, Machlai, Ranamanzai.
		3. Ibrahim Khel.	Banda, Beshgram, Ghund, Gumbat, Khazana, Sar, Shpankai, Wursakai.
		4. Katurizai	Barkhanai, Bandagai, Dero, Kumbar, Kulalonoshah, Buranai, Chingai, Doulai, Khanakai, Kurram, Sarlara, Udigram, Chamgai, Inzargul Manial, Nasapa, Tangar, etc.
		5. Sodi Khel	Awarai, Brekanai, Kaladerai, Warsakai.
	2. Nura Khel	1. Jabbi Khel	Arkhai, Batror, Derai, Dokrai, Gidar, Jabagai, Kats, Lapakai, Lashora, Meramai, Parpaitai, Rato, Taran, Walai, Bandai, Dargai, Natakai, Atanr, Baghro, Ganaori, Tarai, etc.
		2. Bahadur Shan Khel.	Asamara, Bandai, Bilachand, Chindakot, Darikand, Gharejo, Jakarai, Karborai, Maran, Sokai, Shingara, Topai, Tikarkot, Zormandai, etc.
		3. Said Khel	Katbatai, Parikas.
		4. Tura Khel	Gur.

Division.	Sub-division.	Section.	Location, villages, etc.
3. Ismailzai	2. Nura Khel —*contd.*	5. Kalut Khel.	Dabaku, Gal, Kurshum, Kutai Lamutai, Banda Mirakai, etc.
		6. Abid Khan Khel.	Nagotai, Nanbatai, Shabakai.
		7. Bucha Khel.	Ashkhawanai, Dargai, Kas, Lalu, Sar, Topasind, Warsak, Zanai.
		8. Atrapi Khel.	Balo Khan, Dapur, Kas, Kalla, Mazuma, Bandagai, Karakai, Pola, Bamagram, Mehgram, Shabakai, Shagai, Watala, Chamiari, Khandak.
	Not true Pathans.	9. Haramzai .	Ashrogai, Daru, Jabagai-Kargha, Khatakai, Makhranai, Tanguderai.
		10. Shaibzai .	Dabuna, Dherai, Gumbatai, Kuarobagh, Shagai.

Baluch.

The Baluch (Pathan) tribe, which is to be distinguished from the Baluchis, is a small tribe of uncertain origin which is affiliated to the Lodhi tribes. It is not impossible that they may be of Baluchi origin. They appear to have come into India with the earliest Pathan invaders. They hold the country round Paniala in the Daman of the Dera Ismail Khan district, Paniala itself being their head-quarters. There is a considerable settlement at Saiduwali, and all the lower portion of the Largi valley belongs to them, their borders extending as far as that of the Gandapurs. They number some 1,500 males. None of them enlist in the regular army or the militias.

Bangash.

The name Bangash is said to be derived from "ban" a root, and "kashtan" to tear up, implying that the Bangash were exterminators or radicals. The tribe appears to have originally been Khoresh of Arab descent, but to have become merged into the Karlanri branch of the Ghurghusht Pathans, with a traditional genealogy from Suleman, a descendant of Kakai. Its first home is said to have been Gardez in Afghanistan from whence it was driven into the Kurram valley by the advance of the Ghilzais, in the fourteenth century. At the end of the same century, the tribe effected an alliance with the Khattaks who had quarrelled with the Orakzais, and, after a struggle which lasted till the close of the fifteenth century, drove the Orakzais into the hills north

of Kohat, and obtained possession of the Kohat valley. They thus came to own the whole stretch of country from the Peiwar pass to Gandiali on the east of Kohat, the valley being known as Darra-i-Bangash and divided into Bangash Ulia or Bala and Bangash Siflia or Paian. At the beginning of the eighteenth century the Turis and Jajis, who had annually migrated in the summer to the Kurram valley from Nilah on the Indus, quarrelled with the Bangash, and drove them down the Kurram valley. The Turis then took possession of the country extending from the Peiwar pass to Biland Khel, with the exception of a few villages which the Bangash hold as dependents.

The Bangash in the Kurram number some 5,500 and hold the villages of Shalozan, Ziran, Bogaki, Jalandar, Shakardarra, Aza Khel, Baliamin, Mikaza and Bagzai.

The three main recognised divisions of the clan now are the Miranzai, Samilzai and Baizai, whose sections and locations are given below.

Bangash seldom describe themselves more fully than as Miranzai, Samilzai, etc. The Karimdadi and Allahdadi sections of the Baizai were driven out of the Kohat district and are now settled in Chach Hazara. Bangash families are settled also in Mazandaran in Persia, and many descendants of Bangash exist in various parts of India, notably in Farakhabad, the Nawab of which was descended from one, and was hanged for treachery during the mutiny of 1857. The total male population of the Bangash country as shown by the census of 1901 was 7,925, being equally distributed between Kohat and the Kurram. They are Gar in politics, and partly Shiah and partly Sunni, all the Bangash of Upper Kurram, and a portion of Samilzai and Hangu, being Shiahs, while those of the Lower Kurram and the remainder of the Kohat district being Sunnis. The Bangash hold Pir Madatshah, their great saint, in extraordinary reverence, rising on mention of his name and pressing the four fingers of their right hand, half-closed, first to their lips, and then to their foreheads.

As a general rule, the Bangash are of good physique, being about the middle height. Their appearance is good, and they are generally dressed in white or blue clothes with a Kohati or Hangu lungi, and sandals. The western Bangash differ from the eastern in having long beards, the latter clipping theirs short.

They are very well represented in the native army and militias, there being some 1,500 serving in these forces, and

they have a good reputation for making, quiet, well-disciplined soldiers. They are quieter than most Pathans, and assimilate more closely to Punjabi Muhammadans in this respect. The Shiah Bangash have a better reputation as soldiers than the Sunnis, especially those of the villages of Kachai and Marai in Samilzai, who are continually at feud with their hill neighbours, and have frequent raids made on them by the Zakha Khel Afridis.

The most convenient centre for enlisting them is Kohat, the harvest periods from the 15th April to the 15th June, and from the 1st October to the end of November being unfavourable to recruiting—

Divisions.	Sections.	Sub-sections.	Location, Villages, etc.
1. Miranzai .	1. Bada Khel .	1. Yusaf Khel 2. Kha Khel	Kai, Sarozai, Doaba, Torawari, Thal, Chapari, Nariab, Shinawari in Upper Miranzai.
	2. Hassanzai .	..	Raisan, Ibrahimzai, Bazar, Jabar, Bakar Mela in Lower Miranzai.
	3. Umar Khel .	1 Mir Ahmad Khel. 2. Alisherzai Khel.	Baliamin, Togh Bar and Kotkai in Lower Miranzai. Hangu, Shahu Khel, and Loh Khel in Lower Miranzai, Aza Khel in Kurram.
2. Baizai .	1. Malik . .	..	Kohat, Chikarkot, Tapi Mirza Mia, Kalosh, Gidar Kot, Togh, Gandiali, Siah Kot, Siagal Kamardand, Daud Khel, Kamar Khel, Mandu Khel, Shadi Khel, Dhoda, Oada Khel in Kohat valley proper.
	2. Miri . .	..	
	3. Bazadi .	..	
	4. Karimdadi .	..	In Chach Hazara.
	5. Allahdadi .		
	6. Jamshedi .	1. Darsamand 2. Biland Khel	Darsamand, Biland Khel in Upper Miranzai.
		3. Bagzai .	Bagzai in Kurram.
3. Samilzai .	1. Ilam Khel .	..	Yusafi, Chardeh, Agra, Sultan, Haji Kirman in Samilzai, Shalozan, Ziran in Kurram.
	2. Hasan Khel	..	
	3. Landi Khel .	..	
	4. Maiwi . .	..	Ustarzai, Alizai, Khadizai, Sherkot, Marai, Kachai.
	5. Kaghazai .	..	Kaghazai.

Bannuchis.

The Bannuchis are Ghurghust Pathans, descended in the Kakai branch from Shitak and his wife Musammat Bannu. They appear to have been located originally in the Shawal

valley in Waziristan from whence they were driven by the Wazirs in the fourteenth century. As a result of this invasion they, together with their kinsmen the Daurs, moved into the country between the Kurram and Toohi rivers, expelling the Mangal and Hanni tribes, and later the Khattaks. The principal sections of the tribe to which the term Bannuchi strictly belongs are given below: it is, however, often applied indiscriminately to all inhabitants of the area between the rivers mentioned above. According to the census of 1901, the number of males was 16,500. Owing to their having amalgamated largely with the original inhabitants, and also to Sayads, remnants of the Durani armies, and others, having settled among them, they have become extremely mixed. Although a quiet and submissive people, they have a very bad reputation for character. They are considered to possess all the vices without the virtues of the Pathans. They are small and wizened in stature with little muscular development. A few of them are enlisted in the local military and police, but they are avoided as Bannuchis for the regular army, though it is probable that many are mistakenly enlisted as Wazirs, whom they somewhat resemble in appearance.

Sections.	Sub-sections.		Location, villages, etc.
1. Isakhi . .	..	..	Country about Bannu between the Kurram and Tochi rivers.
2. Mandan .			Isakhi, Fatma Khel, Mandan and Tappi tappas.
3. Surani . .	..	..	Dharma Khel Bazid, Khillat and Hassani tappas.
4. Miri . .	1. Mannu Khel .	..	Kakki, Bharth, Mamakhel, Nurar and Barakzai tappas.
	2. Nurar . .		
	3. Barakzai .		
5. Mamash Khel	..	..	
6. Amandi .	..	..	Amandi tappa.
7. Daud Khel .	..	..	Daud Shah tappa.

Batannis.

This tribe claims descent from Baitan, the third son of Kais, the founder of the Pathan race. They live in the hill country on the borders of Tank and Bannu from the Gabar Mountain on the north to the Gumal valley on the south. The strength of the fighting men of the tribe is estimated at 6,000, most of whom are British subjects.

They are divided into three divisions :—

1. *Tatta*—Living at Jandola and Siraghar and in the Dera Ismail Khan district.
2. *Dhana*—On the Gabar mountain and the Bannu border.
3. *Uraspan*—In the Dera Ismail Khan district and the valleys between the 1st and 2nd ranges of hills.

A considerable number of this tribe is enlisted in the police and militia battalions, their physique is good, and they are well spoken of. Large enlistment of the tribe is however impracticable as, due to their position, they require a large number of fighting men to protect their own border against the Mahsuds. The most convenient centre for their enlistment is Dera Ismail Khan.

Behramzais.

The Behramzais are a petty clan, who are Afridi hamsayahs, sometimes living with the Malikdin Afridis and sometimes with the Basi Khel, Aka Khel Afridis. Their villages are Katunai and Behramai.

Chamkannis.

The Chamkannis or Chakmannis are traditionally supposed to belong to the Ghoria Khel section of the Sarbani Pathans. Other authorities assign them a Persian origin. By their Sarbani origin they are related to the Mohmands, Daudzais and Khalils, with whom part of the tribe emigrated to Peshawar in the sixteenth century, a settlement of them being located at the present day at a village of the same name within a few miles of Peshawar, the names of the quarters of which curiously enough correspond to the names of the sections of the tribe. The major portion of the tribe appears to have joined fortunes with the Khattaks, who were settled on our western border in the fourteenth century, and when that tribe moved into the Kohat district, the Chamkannis were left in Waziristan, moving later to the north-east of the Kurram valley into the Khurmana valley, of which at one time they owned the greater portion. The tribe is at present located in the Thabai and Awi Darras, in the Khurmana valley, and in the Kirman Darra, on the northern slopes of the Sikaram range. Their neighbours are the Afridis on the east, the Orakzais on the east and south-east, the Turis on the west and south-west, the Safed Koh range being the boundary on the north.

The tribe is divided into four divisions, the Bada Khel, the Haji Kor Para Khel, the Khwajak Kol, and the Khani Khel. There is also a district called Karaia of Chamkanni at the head of the Kurram, above Karlachi, but the inhabitants of this claim to be a branch of the Suleman Khel Ghilzais.

The tribe is Torghundi in politics, and, with the exception of the Para Chamkannis, who are partly Shiahs, of the Sunni persuasion. The tribe is fairly united, and can produce some 3,100 fighting men, and is at feud with the Turis and Massuzais (Orakzai). The district has little cultivable land, and the tribe is poor. They appear not to be deficient in fighting qualities, and have on various occasions fought against us. There are none serving in the Native Army, and they do not appear anxious to enlist, probably because of their small numbers.

Divisions.	Sub-divisions.	Sections.	Location and villages.
1. Khani Khel.	1. Mahmud Khan Khel.	1. Maddi Khel	In the Thabai Darra and at Makranai in the Kirman Darra.
		2. Mubarrak Khel.	
		3. Sahazada Khel.	
		4. Dor Khel	
		5. Malli Khel	
	2. Bilazawi Khel.	1. Ser Khan Khel.	
		2. Attaulla Khel	
		3. Jamal Khel	
		4. Mustafa Khel	
2. Khwajak Kol.	1. Darre Khel	1. Shahi Khel	In the Jalandar stream basin at Kimil Bazar, Arawaza, Chapri, Tanarak.
		2. Wali Khel	
		3. Hakim Khel	
		4. Fateh Khel	
	2. Mirza Khel	1. Jalal Khel	
		2. Gul Sher Khel	
		3. Langar Khel	
		4. Darwez Khel	

Divisions.	Sub-divisions.	Sections.	Location and villages.
3. Haji Khel or Para Khel.	1. Darya Khan Khel.	1. Ibrahim Khel.	In the Kirman Darra, a few hamlets in the Awi Darra, and on the Jalandar stream.
		2. Tangi Khel.	
		3. Kotizai Khel.	
		4. Nasir Nmasi.	
		5. Daulat Khan Khel.	
		6. Asghar Khel.	
		7. Farid Khel.	
	2. Dreplari	1. Hussain Khel.	
		2. Sahib Khel.	
		3. Lakhari Khel.	
4. Bada Khel	1. Ibrahim Khel.	1. Said Khan Khel.	In the Wacha Darra at Bughakai, Budama, Kana Khamatsa.
		2. Wali Khan Khel.	
	2. Shahbaz Khel.	1. Ali Khan Khel.	
		2. Sarmast Khel.	
		3. Hayat Khan Khel.	

Daudzais.

The Daudzais occupy a tract of country immediately north of Peshawar, and lying on both banks of the Kabul river. It is bounded on the west by the trans-border Mohmands, of whom a colony of the Tarakzai clan are settled in Daudzai limits, north-east by the Gigianis, and south-west by the Khalils. The tribe are the descendants of Daud, of the Ghoria Khel branch of Afghans, and are connected with the Mohmands, with whom and the Khalils they settled in the district, and received their present tract. There are three main divisions of the tribe:—the Mamur, Yusaf and Mandki, the sections of which with their villages are given below. To a certain extent they resemble the Yusafzais and Muhammadzais, but the country they occupy is low lying and marshy, and their physique is very poor. There are also a great number of aliens such as Dilazaks, Mohmands, Khalils, Duranis, Moghals, Sayads, miscellaneous Afghans, Awans and other Hindkis settled amongst them, so that the population is very mixed. The tribe is hardly represented in the native army, and cannot be recommended for enlistment.

List of Villages and Sections.

Section.	Villages.
1. Bibizai	1. Pajaggi. 2. Khuni. 3. Adipura. 4. Deb Faquir. 5. Garhi Mir Tayab. 6. Garhi Fazalhaq.
2. Saidi	1. Hariana Bala. 2. Hariana Payan. 3. Charpriza. 4. Garhi Shah Muhammad.
3. Baquilzai	1. Dag. 2. Khuppa. 3. Kaniza. 4. Babar.
4. Muhammadzai	1. Shahinda. 2. Garanga-bala. 3. Garanga-payan. 4. Mandra Khel. 5. Nisatta.
5. Alizai	Pushtisag Alizai.
6. Bazid Khel	1. Tanda Khattar. 2. Nichapa-payan. 3. Nichapa-bala. 4. Kankola Gohi. 5. Hasanabad.
7. Aba Khel	1. Saiban. 2. Khwaja Khiddar. 3. Kadirabad. 4. Garhi Chandan.
8. Amanizai	1. Gulbela. 2. Daman Afghani. 3. Nahakki Isa Khel. 4. Ghari Gullah. 5. Badin Kareri. 6. Kuchian Garhi Hamza. 7. Bhat'ian. 8. Melugan.
9. Mullazai	1. Shahalim Takhtabad. 2. Babozai. 3. Zormandi. 4. Jatti-payan. 5. Jatti-bala.
10. Upaza	1. Kulmah. 2. Upazai.

Daurs.

According to the genealogies the Daurs are Ghurghusht Pathans of the Kakai Karlanri branch, descendants of Shitak, and thus closely allied to the Bannuchis. Traditionally however they are not classed as true Pathans, being supposed to be descended from one Shah Husain who reigned in Ghor at the commencement of the eighth century, by a "mirasi" wife. The original home of the Daurs appears to have been in Shawal, from whence they, in company with the Bannuchis, were driven to their present holdings by the Wazirs in the fourteenth century. These comprise the open valleys called Upper and Lower Dawar, which are surrounded on all sides by the Darwesh Khel, who also divide Upper from Lower Dawar, the Mohmit Khel of that tribe having villages in the Taghrai Tangi. The tribe has three divisions, the Tappizad, Idak, and Mallizad, and numbers some 8,000 fighting men. They are a fanatical, priest-ridden and poor race, who have only retained their present holdings owing to the protection of the British Government. They have been tried in the local militias, and found to be unsuitable material.

Division.	Sub-division.	Section.	Villages.
1. Tappizad	1. Idar Khel	1. Aipal	Occupy villages of the same name.
		2. Nasar Khel	
		3. Kimat Khel	
		4. Ali Khel	
		5. Boro Khel	
		6. Daulat Khel	
	2. Tapiai	1. Teri Khel	Tappi.
		2. Nana Khel	
		3. So Khel	
		4. Piras Khel	
		5. Bangash Khel.	
		6. Sanzar Khel	

Division.	Sub-division.	Section.	Villages.
1. Tappizad —*contd.*	3. Bola Khel	1. Galla Khel 2. Shadak Khel 3. Jankhan Khel. 4. Zargar Khel 5. Nabi Khel 6. Dilpiari 7. Zara Khel	Boya.
	4. Miram Shah	1. Banitk 2. Miram Shah	Miran Shah.
2. Idak	1. Ibrahim Khel		Jani Kalai.
	2. Khadri 3. Suman 4. Idak	..	Villages of the same name.
3 Mallizad	1. Amzoni	1. Zira Khel 2. Taib Khel	Chitan, Raghzai, Umarzai, Khari Kalai, Aghzan, Ahmad Khel, Padami Kalai, Dilpura, Ali Khel, Bhai Khel.
	2. Khaddi	..	Khaddi.
	3. Mubarak Shahi.	1. Sajawai 2. Nakres 3. Bor Khel 4. Spin Khel	Mubarak Shah.
	4. Zerakai	1. Zerakai 2. Uzi	Zeraki.
	5. Hakim Khel	1. Bobi 2. Hamsagon 3. Kharach Khel. 4. Bahram Khel. 5. Sharif Khel	Hakim Kalai.
	6. Urmuz	..	Urmuz.
	7. So Khel	1. Umarki 2. So Khel 3. Mullagan	So Khel, Umarki Kilai.

Division.	Sub-division.	Section.	Sub-section.	Villages.
3. Mallizad—*contd.*	8. Musakhi	....	....	Musakhi.
	9. Darpa Khel	1. Alizai	....	Darpa Khel.
		2. Gurbezai		
		3. Mariam Khel		
		4. Ziai		
	10. Arghund	....	....	Arghund.
	11. Mallakh	1. Land	1. Char Khel	Ghaziami Kalai, Tanda Khel, Idal Khel, Dehgan, Muhammad Khel, Char Khel, Land.
			2. Miri Khel	
			3. Lar Lorai	
		2. Muhammad Khel	1. Poi Khel	
			2. Abdurrahman Khel	
			3. Gita Khel	
			4. Sogi Khel	
			5. Kiki Khel	
			6. Idal Khel	
			7. Dangar Khel } Saiad Hamsayahs.	
			8. Ozhi Khel }	

Dilazaks.

The origin of this tribe is doubtful. They are acknowledged by the Pathans as belonging to the Kodai Karlanri branch of the Ghurghusht Pathans, but they are probably a race of Scythic descent. They formerly occupied the country about Peshawar and the Indus, and on the borders of Ningrahar. In the fifteenth century the Yusafzais, Muhammadzais, Mohmands and Khalils drove the Dilazaks out of these holdings, and finally in the sixteenth century, at a last fight near Kapur-da-Garhi in the Yusafzai plain, drove them across the Indus into Hazara. They vainly struggled for years to regain their original possessions, and in consequence of their constant strife, the Emperor Jehangir deported the major portion of the tribe into Hindustan and the Deccan where they are settled at Dilazai. The portion left in the Hazara district numbered 1,189 males at the census of 1901, and are chiefly settled on the left bank of the Indus at Sarai Saleh and its neighbourhood. They are unrepresented in the native army, and are unsuitable for enlistment.

Gandapurs.

The Gandapurs are descendants of Muhammad-i-gisu Daraz, a Sayad who married into the Shiranis, and are thus related to the Ushtaranas. They were originally a poor Powindah tribe, mainly dependent on their flocks, who lived in the hills east of Kandahar. About the beginning of the 17th century they were called in by the Daulat Khel, one of the Lohani tribes, to assist them against the Marwats, and in return were given settlements at Rori. Shortly afterwards they established themselves at Luni, and gradually, ousting the original inhabitants, got possession of their present country. This has an area of some 460 square miles, and occupies the northern portion of the Kulachi tahsil in the Dera Ismail Khan district. It reaches from the Bannu district on the north to the Mian Khel and Zarkanni (a colony of Shekhs) country on the south. On the west it adjoins the Suleman range, the Gandapur boundary reaching to the foot of the hills. The tract is intersected by the Luni, Takwara, and Gomal streams, and the town of Kulachi is the principal town, others being Takwara, Luni, and Maddi. The tribe is divided into six main divisions or nallahs, and includes offshoots of the Shiranis, the Mushezai section of the Gurghusht Pathans, and the Ranizai section of the Yusafzais. The hereditary chiefship rests with the Hamranzais, but the

powers of the leading Khan and hereditary Maliks are very slight. The total number of males at the census of 1901 was just short of 4,000, who are nearly all massed in the towns. The Gandapurs are large cultivators, a few still being engaged in the Powindah trade. They are represented in the native army by 150 men, principally in the cavalry. The most convenient centre for enlisting them is Dera Ismail Khan.

Gaodarras.

This is a miserable little tribe numbering about 80 to 100 fighting men, who live in a small glen draining into the Khurmana river. This glen contains eight hamlets. The tribe claims to be of Bangash origin. They are hamsayahs of the Massuzai Orakzais who, together with the Chamkannis, have so harried them, that the greater portion have fled to the Kurram, where they live as hamsayahs of the Turis.

Gharbinas.

This is a small tribe claiming descent from Gharbina, a Khoresh Arab, who had two sons, Sufi and Ali Sufi, the latter of whom is the ancestor of the tribe. The tomb of this ancestor is between Badama and Tindoh, north of Sadda in the Kurram valley. The tribe is divided into four divisions, the Bal Khel, Haidar Khel, Mad Khel, and Ali Khel. It formerly occupied lands at the head of the Khurmana Darra, in the Gondal glen, and in the vicinity of Badama, but has been gradually dispossessed of these by the Massuzai Orakzais and the Chamkannis, and now lives as shown against the various divisions. The Mad Khel are almost extinct, and live with the Ali Khel as hamsayahs of the Massuzais. The Gharbinas of Ibrahimzai and Gondal are Sunnis, while those of Balesh Khel and Gharbina are Shiahs. The tribe is a miserable one, and can turn out very few fighting men.

Divisions.	Sections.	Location and villages.
1. Bal Khel	1. Biland Khel	Hamsayahs of the Turis, near Sadda, in the Kurram valley.
	2. Samand Khel	
2. Haidar Khel	1. Rahim Dil Khel	Bal Khel at Ibrahimzai and Gharbina.
	2. Ayas Khel	
	3. Jehangir Khel	Haidar Khel at Balesh Khel
	4. Mir Khel	
	5. Nur Khel	
3. Mad Khel	....	Hamsayahs of the Massuzais, Ghari, Sarpakht and Sarikh in the Gondal glen.
4. Ali Khel		

Gigianis.

The Gigianis are reputed to be Pathans of the Khakhai branch of the Pathans, being descendants of Mak, through a daughter called Gag, who gave the name to the Gigianis. The Gigianis appear to have returned from Kandahar with the Yusafzais at the close of the fifteenth century and with them conquered the Dilazaks, and then received the tappa Doaba in the Peshawar district between the Swat and Kabul rivers. This tract of country is triangular, and is bounded on the north-east by the Muhammadzais, south-west by the Daudzais, and north-west by the Afridis. It is a low, marshy and unhealthy strip, and has had its effect on the Gigianis, who are of poor physique. Owing to the land having been held for many years in jagir by the Durani Sardars, who oppressed the Gigianis, they suffered in character, and have few sturdy qualities. They are divided into two main clans, the Hotak and Zirak, and numbered 6,000 males at the census of 1901.

Their villages are :—

Matta Moghal Khel.	Tarkha.
Kotak Tarnah.	Hariana.
Hasanzai.	Sandasar.
Bela.	Bakiyana.
Shabkadar.	Ghurambak.
Sutmara.	Sarwani.
Mandezai.	Dheri.
Mathra.	Ganda.
Daulatpura.	Sokhta.
Kharki.	Nasratzai.
Nahakki.	Kattozai.
Ambadher.	Kangra.
Chikkar.	Kiblai.
Yaghiband.	Shankargarh.
Batgiram.	Mirzai.
Mahazara.	Sadargarhi.

Shahi Kulali.

There are also a number of villages in the tappa inhabited by Mohmands, Dilazaks, Muhammadzais, Awans, etc.

In habits and customs the Gigianis resemble the Yusafzais, and a few of them may be enlisted as such, but they are not represented in the army as Gigianis, nor does their physique or character demand their enlistment.

The most convenient centre for enlisting them is Peshawar.

Jajis.

This tribe is of the same descent as the Turis of Kurram (*q. v.*), its history up to the time of the occupation of the

Kurram valley being the same. In spite of this, the Jajis are opposed to the Turis both in politics and religion, the Jajis being Sunnis. After the occupation of the Kurram valley by the Turis and themselves, they settled in the holdings they now inhabit, *viz.*, in the valley of the Hariab (an affluent of the Kurram), and of its tributaries, the Keria and Hazardarakht streams, stretching from the Peiwar Kotal to the Shutargardan pass: also in Jaji Maidan, a collection of villages lying between Kurram and Khost. The tribe has eight divisions or "Wands", the Lehwani, the Ada Khel, which is the head clan, Petla, Ahmad Khel, Ali Khel, Janu Khel, Husain Khel and Keria Ahmad Khel, who number in all some seven or eight hundred families. The tribe is very much weakened by internal feuds. Beyond a few who are enlisted in the Kurram Militia, they are unrepresented in the native army.

Khalils.

The Khalils belong to the Ghoria Khel section of the Sarbani Pathans, being descended from Khalil. They emigrated to Peshawar from Kabul in the fifteenth century with their kinsmen the Mohmands and Daudzais, and having ousted the Dilazaks obtained their present settlement in the Peshawar valley. This tract or tappa extends for 20 miles along the foot of the Khaibar hills, averaging 10 miles from east to west, from the Kabul river southwards to the Mohmand tappa. It is bounded on the east by the Daudzai tappa. The country is irrigated both by the Kabul and Bara rivers. The tribe is divided into four main clans, the Mattezai, Barozai, Ishaqzai and Tillarzai. The leading men of the tribe belong to the Mitha Khel section and are called Arbabs, meaning lords, this title having been conferred on them by the Emperor Shah Jehan. The Khalils are men of fair physique, and although some—especially the inhabitants of the two villages of Takhal and Paoka—do not bear good characters owing to connivance at thefts and burglaries in Peshawar with the Kuki Khel Afridis, they furnish some 500 men to the regular army and militias. Many have done distinguished service as native officers, particularly relatives of the Arbabs. Their light build makes them more suited to cavalry, in which branch they are largely represented. The total number of males at the census of 1901 was 8,000. A number of Awans, Sayads and other settlers are intermixed among them. The most convenient place for enlisting them is Peshawar.

Clan.	Villages.	Clan.	Villages.
1. Mattezai	1. Palosi Maghdarzai. 2. Palosi Uttozai. 3. Palosi Khara-Bala. 4. Palosi Kham-Payan. 5. Naudeh-Bala. 6. Naudeh-Payan. 7. Haji Pando. 8. Landi-Bala. 9. Palosi Piran.	3. Ishaqzai	1. Takhal-Bala. 2. Takhal-Payan. 3. Safeddheri. 4. Sarband. 5. Paoka. 6. Abdara. 7. Lakrai. 8. Garhi Arbab Mujid Khan. 9. Zara-Bala. 10. Zara Miana. 11. Zara-Payan. 12. Khadi Koruna. 13. Fatteh Killa. 14. Garhi Chandan. 15. Garhi Sarfaraz. 16. Garhi Sherdad. 17. Garhi Sherdil. 18. Garhi Saddo. 19. Maira Mushtarika. 20. Malo. 21. Mian Khel. 22. Garhi Hamid. 23. Darbangi. 24. Garhi Balu. 25. Garah.
2. Barozai	1. Regi Yusafzai. 2. Regi Kukezai. 3. Regi Haftazai. 4. Malikandher. 5. Achini-Bala. 6. Regi Badezai. 7. Mullazai. 8. Lakrai. 9. Ghilza Kandar Khel. 10. Sarasang. 11. Palandheri-Bala. 12. Palandheri-Payan. 13. Kuchian. 14. Alo. 15. Shahi-Bala. 16. Shahi-Payan. 17. Kafurdheri. 18. Pathwar-Bala. 19. Mathra. 20. Kandar Khel. 21. Pathwar-Payan.	4. Tillarzai	1. Landi Akhund Ahmad. 2. Palosi Tillarzai. 3. Safed Sang.

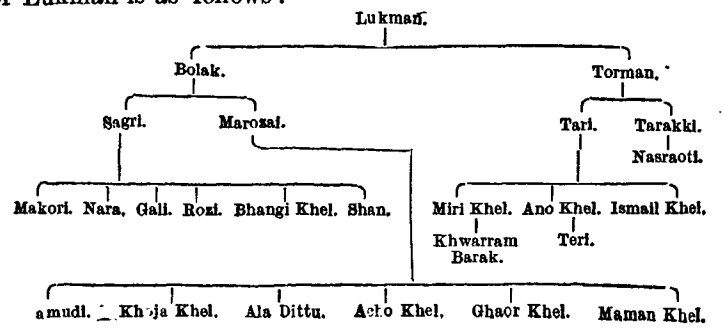
Khasors.

The Khasors, with the Umar Khel and the Malli Khel, form a small tribe who claim kinship with the Lodhi tribes, who repudiate the claim. They probably came into the Dera Ismail Khan district, at the same time as the Lodhi Pathans, and thus claim connexion. They hold the Khasor range, or the ridge of the lower Salt range which runs down the right bank of the Indus, and have had continual feuds with the Baluchis of Paniala and the Marwats for the proprietorship of the Largi valley. The Khasor tribe takes the lead, numbering about 500 males, and live in the villages of Rahmani Khel, Kirri Khasor and Sheru, their cultivated lands being in the Largi valley, the Kachi and the hills. The Umar Khel number about 300, and the Malli Khel 250, and live north of the Khasor tribe. They own a portion of the Kachi, and a little land in the Largi valley. None of these tribes are enlisted, nor are they desirable material.

Khattaks.

The Khattaks belong to the Kakai branch of the Ghurghusht Pathans, being descended from Lukman (otherwise called Khattak) who was a brother of Usman, Utman, and Jadran, the two former of whom were the progenitors of the Afridis and the Utman Khel. According to tradition, the nickname Khattak was given to Lukman because while he and his brothers were out hunting one day, four young women were seen coming towards them. On his three brothers proposing that they should draw lots for the girls, Lukman demanded first choice as the eldest. Since the girls were veiled, Lukman proved unfortunate in his choice of the girl, Sibuka, who was ill-favoured, and the brothers tauntingly remarked "Lukman pa khatte keh lar" meaning in Pashto "Lukman has got into the mud."

The divisions, etc., of the clan are given at the end of this article, but the traditional genealogical tree of the descendants of Lukman is as follows:—



The original home of the Khattaks appears to have been in the Shawal valley in Waziristan, from whence they moved and occupied the country near Bannu about the thirteenth century. Here they remained till the beginning of the fourteenth century, when they in turn were driven eastwards by the Bannuchis and took possession of the southern portion of the present Kohat district, and the mountainous tract at the extreme north of the Mianwali district on the west of the Indus. Under one Chief they gradually expanded northwards, until the middle of the 16th century, when Malik Ako of Karbogha, owing to dissensions, having first attempted to settle at Kalabagh and Shakardarra and being driven back by the Awans, moved to the Khwarra, and founded the settlement and village of Akora. This latter tract of country, from Khairabad to Nowshera, was given him by the Emperor Akbar in 1581, in return for his undertaking to protect the road to Peshawar.

After Malik Ako's migration northward, the Sagris separated from him, occupied Khwarra, Nandraka and the Shakardarra tract, and crossing the Indus conquered Makhud. They have practically remained independent since their separation from Malik Ako.

The Bangi Khel shortly after broke away from the Sagris and occupied their present holdings in the Bannu district.

The successors to Malik Ako appear to have held their titles to Chief under confirmation from the emperors of Delhi, most of them dying violent deaths. Amongst them was Khushal Khan, the celebrated Khattak poet, who was at war with Aurangzeb at the end of the 17th century, and was imprisoned in the fort at Gwalior.

The last Chief who held nominal sway over the entire tribe was Saadat Khan, who was given the title of Sarfaraz Khan, by Timur Shah. After his death his younger brother, Shahbaz Khan, succeeded to the Khanate of the western Khattaks, known as the Teri Khattaks, and his son became Chief of the Eastern, or Akora Khattaks, and lived at Akora on the Kabul river.

At the present time, there is no recognised head of the Akora Khattaks, the leading men being members of the Khan Khel family: the Teri Chieftainship is however held by the Nawab of Teri, who holds a lease of the Teri Tahsil on certain payments, and still receives the revenue under certain conditions.

The three primary branches of the Khattak tribe are the Tari, Taraki, and Bolak from whom are descended various clans and sections which have become so fused that identification is difficult in many cases. The main branches at the present day are the Teri (or western) Khattaks, and the Akora (or eastern) Khattaks. Under these headings come :—

1st—Teri Khattaks	Khwarram. Seni. Teri. Barak. Sagri. Bangi Khel. Nasraoti.
2nd—Akora Khattaks	Akora. Yusafzai.

Of these the Seni are, strictly speaking, not Khattaks, being descended from a member of the Dilazak tribe who married a Khattak woman, but they are always accepted as such.

Apart from the mass of the people are three classes :—

The Khan Khel, a branch of the Ano Khel from whom all the chiefs of both Teri and Akora are sprung. From their social position they are excellent as soldiers and civil officers and many hold responsible civil positions, and are native officers in cavalry and infantry.

The Kaka Khel who are descendants of the Khattak Saint Rahimkar, whose tomb near Nowshera is known as the "Kaka Sahib ka ziarat" and is much resorted to as a place of pilgrimage. The Kaka Khel have acquired great veneration from all classes, and are respected among the wildest tribes of Afghanistan.

The Fakir Khel who are descended from an elder brother of Khushal Khan Khattak, and are looked upon as a holy class.

The western or Teri Khattaks are situated in the Kohat, Bannu and Rawalpindi districts, being bounded on the north by the Bangash and Akora Khattaks, on the east by the Indus from Khushalgarh to Kalabagh, with the exception of a small strip near Makhud on the east bank of the Indus, on the south by the Niazis and Wazirs, and on the west by the Wazirs and Bangash of Miranzai.

The eastern or Akora Khattaks occupy the southern portion of the Peshawar district and the eastern corner of the Kohat district, being bounded on the north by the

Muhammadzais and Yusafzais, on the east by the Yusafzais and the Indus, on the south by the Teri Khattaks, and on the west by the Adam Khel Afridis and the Khalils. The Yusafzai Khattaks occupy the Lundkhwar valley in Yusafzai. The total number of males of the two branches as shown by the census of 1901 were over 40,000.

The Khattaks are in the main agriculturists and owners of flocks, though a large number, owing to poor lands, act as carriers of salt and traders.

In consequence of being forced to travel in this manner, the majority of Khattaks are more civilized and respected than other Pathans. There is a good deal of diversity in their characteristics, the Baraks and Bhangi Khel being very hardy active men and excellent mountaineers, and approximating more nearly to their neighbours the Wazirs. The Akora and Yusafzai Khattaks resemble the Yusafzais, and the Sagris have more of a Punjabi Muhammadan character. The Teri Khattaks range from a likeness to the Wazirs and that of the Bangash. As a rule, they are of cheery disposition, are fond of music, and are well known for their Khattak dance called the Bangra. They are of excellent physique, brave, independent, and make excellent soldiers. The entire tribe supplies over 3,000 men to the native army and militias.

1. Teri Khattaks.

Excluding the Baraks, Bhangi Khel, and Sagris, the Teri Khattak country consists of three divisions, namely, the Khwarram, Seni and Teri, which are included in the Teri, Lachi and Gumbat thanas of the Kohat district. The sections living in these three divisions are so mixed, that it is as well to detail them according to the thanas in which they live. The Teri thana is the most westerly and southern of the three: it includes the valley and tributaries of the Teri river from its rise until it enters the Shakardarra tract, being known as the Teri Darra west of Teri village itself. The principal sections living in this thana are the Akor Khel, Ali Khel, Makori Khel and Khwarram, the principal villages of the Akor Khel being Teri, Chaktu and Karbogha, of the Ali Khel, Mankot and Gurguri, of the Makori Khel, Makori, and of the Khwarram, Ismail. Various other branches of the Tari division live in the Teridarra, and the Baraks are also represented in the villages of Darshi, Kundi, Chasmeh, Amankot and Karbogha.

The Lachi thana lies north and east of the Teri thana. The principal sections represented in this thana are the Akor Khel, Mahramzai, Seni, and Khwarram. The Akor Khel live in Darmalik and Lachi, the Mahramzai in Darmalik, Walai, Hoti, and Ghorzandi, and the Senis in the northern portion of the thana in Lachi, Mahassan Khel, Darmalik, and Khiddar Khel. The Khwarram occupy the southern portion being scattered in a number of villages including Kharirosam, Dartappi and Malgin.

The Gumbat thana is the most easterly of the Teri thanas and lies north-east of the Lachi thana and south of the Akora Khattaks.

The Seni and Khwarram sections occupy the greater portion of this thana, the Akor Khel and Mahramzai being also represented, the former in Ghorezai, and the latter in Parshai, Talang, Nakhband, and Drabokas.

The Teri Khattaks allow their hair to grow, wearing it about level with the lobe of the ear, in contradistinction to the Akora Khattaks, who, with the exception of some of those living in the Kohat district, shave their heads.

The best centre for enlistment for Teri Khattaks is Kohat, during the months of January, February, March, July, August, and December.

2. Sagris.

Excluding the Bhangi Khel, who have been separated from the clan for many years, the Sagris are divided into the Makori and Dartappi sections. They are settled in the hilly tract called Shakardarra in the south-east corner of the Kohat district; and also in the Rawalpindi district on the left bank of the Indus. The Makori and Dartappi sections are also represented to some extent among the Teri Khattaks, in Khwarra and the Nowshera tahsil. They are a lively and smart race, with tall and spare figures, and accustomed to lead a hard life amongst their hills. The clan is both agricultural and pastoral. They make excellent soldiers, and enlist freely. The best centre for their enlistment is Kohat.

3. Bhangi Khel.

The Bhangi Khel, who belong to the Sagri branch, occupy the mountainous tract north of Kalabagh in the Isa Khel tahsil of the Bannu district. Their culturable land is not extensive, but they own considerable flocks and herds. They are particularly hardy, and sturdily built, and somewhat

shorter on the average than other Khattaks. They are excellent hillmen, and are most popular as soldiers, and enlist freely. The most convenient centre for enlisting them is Bannu.

4. Baraks.

The Baraks are a branch of the Teri section of the Khattaks, and are descended from a common ancestor called Barak. They occupy what is known as the Barak tappa, which lies south of the Teri river, and is bounded on the east by Shakardarra and the Isa Khel tahsil of the Bannu district and south and west by the Bannu district and the Wazirs. Included in this tract of country is the valley of Chaontra, a large wheat growing valley, some 25 miles long by 6 to 8 broad, which in years of good rain produces good crops of wheat, gram and bajra. There are four chief divisions of the Baraks, *viz.*, the Manzai, Mandan, Uzshdah and Land, of whom the Manzai lie east, the Mandan north, the Uzshdah north and north-west and the Land south-west and south. Among the Baraks, between the Manzai and the Land, live the Nasraotis, with three divisions, the Ganda Khel, Khaki Khel and Badin Khel: the Akor Khel and Daresh Khel are also represented.

The Baraks were formerly very independent and turbulent subjects of the Khan of Teri, and have a high reputation for courage. They are a fine hardy and active race, who are excellent mountaineers. They are tall, heavily built and solid, with thick beards and long shaggy hair resembling Wazirs or Powindahs. Their dress is generally of dirty white cotton, the turban being twisted into a rope.

They have a strong clannish feeling and hold well together; their independence, obstinacy and thick headedness are well known, and it is probably because of the latter that they are not more freely enlisted, as only some 200 are represented in the regular army.

The most convenient centres for enlistment are Bannu or Kohat.

Divisions and villages of the Barak clan.

Division.	Sub-division.	Section.	Village.
1. Uzhdah	Mashi Khel	1. Umar Khel	Mitha Khel.
			Garori Chauntra.
			Karak.
			Kabir Kili.
		2. Painda Khel	Kanda.
			Laki Gandakki.
		3. Barki Khel	Tappi.
			Ahmadwala.
			Latammar.
			Gurhzi.
			Gandan.
			Bahadur Khel.
2. Land	1. Khusi Khel	1. Dati Khel	Chaukara.
			Tarka Khu'.
		2. Tapiari	Panos.
			Shewa.
	2. Ghari Khel	1. Budha Khel	Totaki.
			Badin Khel.
		2. Masti Khel	Biland Kili.
		3. Pur Khel	Dabli.
			Kamangar.
	3. Tarki Khel	1. Ahmad Khel	Ghari Khel.
			Latammar.
		2. Mir Hasan Khel	Tarki Khel.
			Land Kammar.
		3. Mishan Khel	Alamsheri.
			Talab Khel.
3. Mandan	1. Kuli Khel	1. Ali Khel	Ali Khel.
		2. Sadal Khel	Dili Mela.
		3. Madkhwani Khel	Shaidan Kuki Khel.
			Sartoi.
			Garjawal Khel.
	2. Idal Khel	1. Tor Khel	Nashpa.
		2. Khumari	Kabir Killi.
			Idal Khel.
	3. Maddi Khel	1. Isak	Isak.
		2. Masti Khel	Kotha Killi.
		3. Maddi Khel (1. Darshi, 2. Kundi)	Shamshakki.
			Khwaja Khel.

Divisions and villages of the Barak clan—contd.

Division.	Sub-division.	Section.	Villages.
3 Mandan —*contd.*	4. Akori .	1. Ahmad Khel . . .	Jandrai.
		2. Duda Khel . . .	Mushki Khel.
		3. Maluk Khel . . .	Ahmad Khel.
		4. Tapian	Dhoda Khel.
			Daggar.
			Koi.
			Khuram Muhammadzai.
			Nar.
			Totaki.
4. Manzai	1. Sarat Khel .	1. Uda Khel . . .	Sarat Khel.
		2. Zara Khel . . .	Saroba.
		3. Mangi Khel . . .	Zara Khel Kamali.
		4. Pashi Khel . . .	Shiggai.
			Bulbuli.
			Kabir Killi.
			Gudi Khel.
			Zar Khel.
			Tiran Khel.
			Ghundi Mir Khan Khel.
			Sirki.
			Chak Manzai.
	2. Muhammad Khel.	1. Mitha Khel . . .	Wanki.
			Khusra.
			Dab.
		2. Pathan Khel . .	Chani Khel.
			Kandu Khel.
			Kurd.
			Saifali.
			Maugar Khel.
			Dabli.
Nasraoti .	1. Ganda Khel 2. Khaki Khel 3. Badin Khel	. . . . .	Tati. Zirki. Shawa.

5. Akora Khattaks.

Nearly every section of the Khattak tribe is represented among the Akora Khattaks, who occupy the southern portion of the Peshawar district, and the eastern corner of the Kohat district, in which are included the hills and the strip

of plain between them and the Kabul river in the Nowshera tahsil, and also a small tract of country between the Kabul river and the Sir-i-Maira in the Swabi Tahsil, as far as Hund: from there the Indus bounds their country as far south as five miles below Khushalgarh, and the remainder of their tract in the Kohat district is bounded on the south by the Teri Khattaks and on the west by the Adam Khel Afridis. Taking these tracts in order the following are the main sections represented in the Nowshera Tahsil in the villages noted against them:—

Section.	Village.
1. Akor Khel	Shaidu.
	Akora.
	Amir.
	Tangaru.
	Chasmeh.
2. Fakir Khel	Tangaru.
	Chasmeh.
3. Mama Khel	Masum Khel.
	Howrai.
	Malli Khel.
	Pururi.
4. Fateh Khel	Mahraji.
	Khusrai.
	Lakarai.
	Shekhai.
	Abuakass.
	Manki.
	Palosi.
5. Ismail Khel	Spinkak.
	Musa Khan.
	Dag.
	Zaroba.
6. Hassan Khel	Katti Miana.
7. Suria Khel	Suria Khel.
8. Seni	Dangarzai.
9. Uria Khel (merged into the Khattak tribe, but of Afridi descent).	Zari Khel.
	Pipal.
	Shahkot.
	Kotli.
	Sillikhana.
	Karkunni.
10. Jaluzai (strictly not Khattaks),	Jaluzai.

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The village of Khairabad is occupied by Hindkis, *i.e.*, Punjabi emigrants, Awans, Gujars, etc.

In the strip of country to the north of the Kabul river in the Swabi Tahsil, the Tari and Bolak families are the most prominently represented, the villages being :—

Chak Kund.	Jabbi.
Allah Dher.	Beka.
Tanoon.	Lahor.
Manki.	Misri Banda.
Jalsai.	Mishak.
Moghalki.	Nandrak.
Torlandi.	Zara Miana.

Jehangira is mostly occupied by manjis, *i.e.*, boatmen.

The Kohat district portion of the Akora Khattaks contains the Nizampur, Lokhatalao, and part of the Gumbat thanas, the latter the most southerly. The Patiala tappa lies in the Gumbat and Lokhatalao thanas, the Zira in the Lokhatalao thana, and the Khwarra and Nilab in the Nizampur thana, which is the most northerly of the three.

The Patiala tappa, an open plain much cut up with ravines and dependent on rain for cultivation, is inhabited mainly by the Mishak section, whose chief villages are Ghurlaki and Kamar.

The Zira tappa is a very sparsely populated tract in which no section is largely represented.

The Khwarra and Nilab tappas are in one valley, the northern and larger portion being the Khwarra. The chief section represented is the Mohmandi who occupy the villages of :—

Nizampur.	Kahi.
Kamar Mela.	Namal.
Maroba.	Kana Khel.
Lakhi.	Garu.

The Akor Khel and Fakir Khel live in Amir and the Aso Khel and Khwarram are also represented. The Nilab tappa is more fertile, containing long stretches of cultivation, broken up by stony wastes. The Babbar section own the villages of Inzari, Chappari, Hissartang and Darwazgai and the Akor Khel those of Jabbi and Manduri.

The Akora Khattaks are tall, active, well set up, wiry looking men. Owing to their lands not being fertile, they support themselves to a great extent by carrying salt and other trade. They are popular as, and make, excellent and well behaved soldiers. Nowshera and Attock are the most

convenient centres for enlisting them; autumn and the harvest months are unfavourable for recruiting them.

6. Yusafzai Khattaks.

Several generations ago the Lundkhwar valley in Yusafzai was occupied by various clans of the Baizai tribe of the Yusafzais, of whom the remainder were in Swat. Harassed by the Ranizai tribe, they called the Khattaks and Utman Khel to their assistance, and in recognition of their services gave them certain lands in the Baizai tract. The Khattaks received the Mattorzai lands in the Lundkhwar valley, and they have by degrees ousted the original Baizai holders and have become recognized as the proprietors. The chief sections represented amongst the Yusafzai Khattaks are Nandrak, Hoti, Mishak, Makori, Mamuti, Seni, Akor Khel, Ismail Khel, Manki Khel, Shabar Khel and Kaka Khel and they occupy the villages of:—

Katlang.	Alo.
Jamalgarhi.	Lundkhwar.
Sawaldher.	Pir Sado.
Kattighari.	Kutabgarh.
Likpanai.	Shergarh.
Charchar.	Jalala.
Dehri.	Kot Jhungra.
Kasmi.	Mian Isa.
Sarobi.	Dundia.
Gaddar.	Dagi.
Tazagram.	Hamza Khan.

Afzalabad.

A large number of Fakir classes and Akhunzadas live in the villages of Dehri, Kasmi, Alo, and Lundkhwar, of Dilazaks and Gurghustia in Dehri, and a settlement of Orakzais in Sarobi.

The Yusafzai Khattaks are a large community and fairly prosperous. Many of them engage in trade in Calcutta, where there is a colony of them. They are almost indistinguishable from the Yusafzais, whose manners and customs they have freely adopted, and have also intermarried with them. A fair number of them are enlisted in the native army, many being accepted as Yusafzais. They are intelligent, well-behaved, and of excellent physique, and make good soldiers. The most convenient centre for enlisting them is Mardan

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Divisions, etc., of the Khattak tribe.

Division.	Sub-division.	Section.	Sub-section.	Fraction.
1. Boisk	1. Nandrak.		1. Darmalik.	1. Kalla Khel.
			2. Mando Khel.	2. Ismail Khel.
			3. Khwarram	3. Goda Khel.
			4. Mishak.	4. Wardaki.
		1. Mahmudi		5. Zabardast Khel.
		2. Khwaja Khel.		6. Sanda Khel.
	2. Mahramzai	3. Ata.		7. Ali Khan Khel.
		4. Asu Khel.		8. Sardi Khel.
		5. Ghaur Khel.		9. Pattan Khel.
		6. Mamun Khel.		10. Bahi Khel.
		1. Makori.		1. Saod Khel.
		2. Dartappi.		2. Saidu Khel.
	3. Sagri			3. Patti Khel.
		3. Bhangi Khel	Aibi Khel	4. Manki Khel.
				5. Jono Khel.
				6. Kiti Khel.
			1. Chattai	Kaka Khel.
		1. Batti Khel		1. Fatteh Khel.
				2. Hassan Khel.
				3. Akor Khel.
			2. Hoti	4. Fakir Khel.
				5. Khan Khel.
		2. Mohmandi	1. Mama Khel.	6. Kaimal Khel.
			2. Suria Khel.	7. Misri Khel.
	1. Tari	3. Amir.		

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- 2. Tormun
  - 2. Taraki
    - 4. Miri
      - 1. Yasin
        - 1. Babbar.
        - 2. Barak.
      - 2. Daresh Khel.
      - 3. Khwarram.
      - 4. Watar.
    - 1. Kaid Khel.
    - 2. Ibrahim Khel.
    - 3. Ali Khel
      - 1. Khara Khel.
      - 2. Jamal Khel.
      - 3. Mamuki.
      - 4. Awrati.
  - 3. Sarki
    - 1. Wazir Khel.
    - 2. Wali Khel.
    - 3. Dali Khel.
    - 4. Gungat.
  - 4. Nasraoti
    - 1. Ganda Khel.
    - 2. Badin Khel.
    - 3. Khaki Khel.
- 3. Seni
  - 1. Malli Khel.
  - 2. Tori Khel.
  - 3. Dartappi.
  - 4. Mahsam Khel.
  - 5. Khaddar Khel.
  - 6. Gul Shah Khel.
- 4. Jalsi (affiliated with Khattaks).
- 5. Urs-Khel (Afridis, merged into Khattaks).

Khetrans.

The Khetrans are the modern representatives, as a tribe, of the Miana tribe of the Sarbani Pathans, one of the original branches of the Afghans of Ghor. The Mianas themselves are scattered about in various localities in small numbers, some in Togh in the Kohat district, others in Hazara, more again in India. The Khetrans, usually called the Khetrans of Vihowa or Vahoa, occupy the country round Vahoa from Daulatwala to the Dera Ghazi Khan border. They are the descendants of the Khetrans who remained in the Dera Ismail Khan district after the tribe was broken up by the Emperor Akbar for sheltering a criminal. The majority migrated to the hill country west of Dera Ghazi Khan, where they occupy the Barkhan and other valleys. The Vahoa Khetrans are most numerous in Vahoa and Litra, but there are many in Kotani and Jalluwali. They resemble the Baluchis in manners and appearance, and number about 1,000 males in all. The Khetrans of the Barkhan and Duki tahsils in the Loralai district number some 7,000 males. Since their migration they have become so mixed with Afghan, Baluch and Jat stock, principally the latter, that they cannot now be classified as Pathans. Their main divisions are the Dharas, Ispamis, and Phalliat. They are mainly agriculturists, and resemble the Baluchis, wearing clothes of the same description and long hair.

The Khetrans are not a warlike race, and none are enlisted in the army or militias.

Kundis.

The Kundis are a small powindah tribe living in the Dera Ismail Khan district who claim descent from the ancestor of the Niazi tribe and are traditionally supposed to be the representatives of the ancient Dadicæ. They settled in Tank at the same time as the Daulat Khel Lohani tribe (see Daulat Khel), their former tract of country consisting of the land lying along the Soheli stream from the Gandapur country to Mulazai, in the north-east corner of Tank. But within the last 70 years Marwat immigrants have largely encroached on their eastern lands. The male population numbered 2,200 at the census of 1901, mainly occupying the villages of Pai, Ama Khel, and Drikki. They had a reputation for being a lawless and thieving race at one time, but they appear harmless and inoffensive. None of them are enlisted in the native army: a few are serving in local levies. The most convenient centre for enlisting them is Dera Ismail Khan.

Lohani tribe.

Mian Khel, Daulat Khel, Tator.

These three tribes, as well as the Marwats, who are treated separately, are members of the Lohani branch of the Lodhi tribe of the Matti section of the Afghans, descended from Baitan, third son of Kais. During the sixteenth century, in the early days of the reign of the Emperor Akbar, these tribes, who had been expelled by the Suleman Khel Ghilzais from their home in the Ghazni mountains, crossed the Suleman range and descending into the Dera Ismail Khan district, drove the Prangi and Sur tribes, also of the Lodhi branch, out of Tank and Rori, and settled in those tracts. About the beginning of the 17th century the Daulat Khel quarrelled with the Mian Khel and Marwats, and drove them out of Tank, the Marwats moving northwards across the Salt range, and the Mian Khel southwards across the Luni river. The Mian Khel with the assistance of the Bakhtiar, a small Persian tribe of Ispahan origin, then drove the Sarwani, another tribe of the Matti section into Hindustan, out of the country south of the Luni river. It now remains to deal with separately with the three tribes noted at the head.

Mian Khel.—The country called the Damán occupied by this tribe lies between the Gandapur and Babar tribes, and has an area of 256 square miles. Little of this is cultivated by the Mian Khel themselves, the business of agriculture being left principally to the Jat and Baluch tenants, who occupy the outlying villages. The Mian Khel, with a few exceptions, live only in the towns of Draban and Musazai, the portion of the tribe who have settled in the plains being divided into Draban and Musazai sections.* The Draban section owns rather more than three-quarters of the whole Mian Khel country, while the Musazai section own the south-west portion of the country. The greater portion of the tribe is still nomadic, and during the summer their kirris (encampments) are in the hills near Panah and Karabagh, and in the winter near Draban and Musazai. They are the richest of the Powindahs, and most of the valuable trade with Bokhara was at one time in their hands. The Powindahs and the settlers in the

* The Bakhtiar tribe which is now completely affiliated with the Mian Khel forms one of their main sections.

plains are not distinct, and zamindars sometimes proceed to Kabul or Bokhara, while Powindahs have proprietary rights in the Daman. The total number of the males of the settlers in the plains, according to the census of 1901 was 900. The Mian Khel are a peaceable tribe, good looking, often having ruddy complexions. They have a hereditary Khan who possesses no power. They dress and live better than most tribes, and are more civilized. They are not represented in the services.

Daulat Khel.—The Daulat Khel were the most powerful of the Lohani tribe, and about the middle of the 18th century, under their Chief Katal Khan, ruled Tank. They accompanied the Duranis to India and brought back much wealth. Since that time however the Batannis and other tribes have much encroached on their country, and they are now a very small and feeble tribe, who live round Tank. Their principal clan was the Katti Khel.

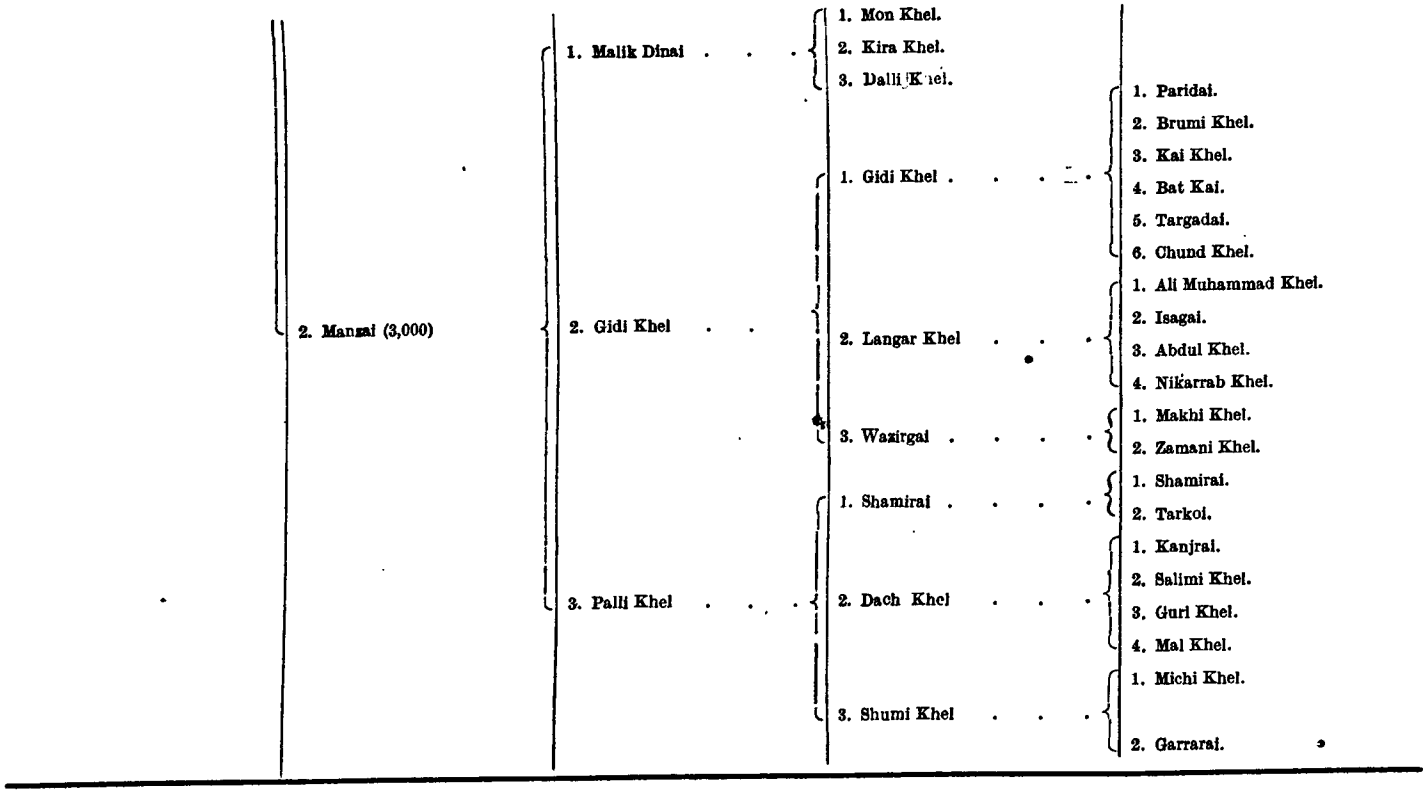
Tator.—The Tator were originally the weakest of the Lohani tribes, and were reduced to subjection in turn by Nadir Shah and the Daulat Khel, under Katal Khan, in the eighteenth century. They are now almost extinct, their two clans, the Bara Khel and Dari Khel holding a small area on the Tank and Kulachi frontier in the Dera Ismail Khan district.

Mahsuds.

The origin of the Mahsuds, who pronounce their name Mahsit, is given in the article on Wazirs. The tribe inhabits the heart of Waziristan, being bounded on the north, south and west by the Darwesh Khel Wazirs, and on the east by the Batannis. Beyond a small colony of the Shabi Khel at Landi Dak in the Bannu district, the Mahsuds own no land outside Waziristan. They are divided into three clans, the Alizai, Bahlolzai, and Shaman Khel and number some 11,400 fighting men. The clans are very much mixed as to locality, and hence inter-sectional feuds are infrequent. The Abdul Rahman Khel and Shabi Khel have the worst reputation. The principal villages are Makin and Kaniguram, the majority of the population being pastoral and living in tents. Caves are also used as habitations. Kaniguram is principally inhabited by the Urmars, whose origin has never been clearly traced, but they are probably of Indian origin. They have a distinct language of their own, muster about 1,000 fighting men, and although great traders, identify themselves with

the Mahsuds in their hostilities. During the winter the Mahsuds move down to the lower valleys of their own country. They are perhaps even more superstitious and under the influence of Mullahs and Sayads than the Darwesh Khel. They are also more democratic, and any man who distinguishes himself in bravery or wisdom may rise to the position of Malik. They wear garments of the same nature as the Wazirs, if anything, more ragged: considering their poverty, they are most hospitable. Their physique and stamina are good, and they are highly spoken of as soldiers both in the regular army and militias, to which they contribute some 300 men. Some authorities rate the Mahsuds higher than the Afridis in their soldierly qualifications. The most convenient centres for enlisting them are Idak, Bannu, Dera Ismail Khan, and Tank.

Clan.	Division.	Sub-division.	Section.	Sub-section.
1. Alizai	1. Shabi Khel (1,500)	1. Sultanai	1. Marobai.	
			2. Surat Khel.	
			3. Mirza Khel.	
		2. Patanai	1. Makhal Khel.	
			2. Baryam Khel.	
			3. Bicha Khel.	
		3. Baromai	1. Khadi Khel.	
			2. Baya Khel.	
			3. Mirkha Khel.	
		4. Bibizai	1. Daria Khel	1. Palo Khel.
				2. Patia Khel.
				3. Kamal Khel.
			2. Moghalgai.	4. Bekhonai.
		5. Astanai	1. Khadr Khel.	1. Ana Khel.
			2. Ibrahim Khel	2. Sini Khel.
				3. Bangish Khel.
				4. Talai Khel.
			3. Umar Khel	1. Fatima Khel.
				2. Lekhi Khel.
			4. Dodia Khel.	
		6. Khan Khel.		
		7. Mirdad Khel.		


2. Mansai (3,000)
1. Malik Dinai
2. Gidi Khel
3. Palli Khel
1. Mon Khel.
2. Kira Khel.
3. Dalli Khel.
1. Gidi Khel
2. Langar Khel
3. Wazirgai
1. Shamirai
2. Dach Khel
3. Shumi Khel
1. Paridai.
2. Brumi Khel.
3. Kai Khel.
4. Bat Kai.
5. Targadai.
6. Chund Khel.
1. Ali Muhammad Khel.
2. Isagai.
3. Abdul Khel.
4. Nikarrab Khel.
1. Makhi Khel.
2. Zamani Khel.
1. Shamirai.
2. Tarkoi.
1. Kanjrai.
2. Salimi Khel.
3. Guri Khel.
4. Mal Khel.
1. Michi Khel.
2. Garrarai.

Clan.	Division.	Sub-division.	Section.	Sub-section.
		1. Abdul Rahman Khel	1. Rahimdad Khel.	
			2. Pirdad Khel.	
			3. Karimdad Khel.	
			4. Mirdad Khel.	
		2. Nekzan Khel	1. Khawas Khel.	
			2. Pashes.	
			3. Dur.	
			4. Batik Khel.	
			5. Ladi Khel.	
			6. Andak Khel.	
			7. Sher Ali Khel.	
		3. Haibat Khel	1. Abas Khel	1. Kadir Khel.
				2. Rustam Khel.
			2. Sher Khel	1. Dalil Khel.
				2. Talib Khel.
			3. Hawas Khel.	1. Gud Khel.
				2. Ali Khel.
				3. Sandra Khel.
			1. Shami Khel	4. Tara Khel.

- 2. Bahlolzai
  - 1. Nana Khel (2,000)
    - 4. Jalal Khel
      - 2. Shiraz Khel
        - 5. Alisho Khel.
        - 6. Khawazi Khel.
        - 7. Mirab Khel.
      - 1. Alikhanai
        - 1. Gud Khel.
        - 2. Ali Khel.
        - 3. Baba Khel.
        - 4. Taji Khel.
        - 5. Hassan Khel.
        - 6. Kuli Khel.
      - 2. Monda Khel
        - 1. Karach Khel.
        - 2. Darwesh Khel.
        - 3. Dreplarai.
      - 3. Mir Khanai.
    - 5. Kikarai
      - 1. Didor.
      - 2. Fateh Khan.
    - 6. Giga Khel
      - 1. Sura Khel.
      - 2. Sarmash Khel.
    - 7. Umar Khel
      - 1. Bakhti Khel.
      - 2. Sherin Khel
        - 1. Kassam Khel.
        - 2. Ahmad Khel.
    - 8. Urmar Khel.

Clan.	Division.	Sub-division.	Section.	Sub-section.
2. Babo'zai—*contd.*	2. Aimal Khel (2,000)	1. Abdullai	1. Shamat Khel	1. Zarif Khel.
				2. Azdi Khel.
				3. Gana Khel.
			2. Lali Khel.	
			3. Pinzapiara	1. Nasri Khel.
				2. Abbas Khel.
				3. Ghazi Kai.
				4. Salim Kai.
				5. Kimat Khel.
		2. Malikshahi	1. Bezodi	1. Mian Khel.
				2. Bilal Khel.
				3. Shahbaz Khel.
				4. Painji Khel.
			2. Kholdadi	1. Langar Khel
				2. Babal Khel.
				3. Saddan Khel.
		3. Nazar Khel	1. Kharmanz Khel	1. Khan Khel.
				2. Hassan Khel.
				3. Langar Khel.
				4. Darewal.
			2. Azis Khel	1. Monzar Khel.
				2. Pat Khel.
		4 Massanzai.		

- 3. Shingi (700)
  - 1 Mamadi
    - 1 Karon
      - 1. Sabia Khel.
      - 2. Azarmir Khel.
    - 2. Boi Khel
      - 1. Shakhai Khel.
      - 2. Pakhi Khel.
  - 2. Bobalai
    - 1. Jalal Khel.
    - 2. Musa Khel.
    - 3. Sanzar Khel.
  - 3. Osbakai
    - 1. Bakshai.
    - 2. Kamal Khel.
    - 3. Ismail Khel.
    - 4. Lias Khel.
  - 4. Khartmach Khel
    - 1. Shabia Khel.
    - 2. Bash Khel.
    - 3. Ali Khel.
    - 4. Baki Khel.
  - 5. Mamia Khel
    - 1. Wali Khel.
    - 2. Alik Khel.
  - 6. Bojia Khel
    - 1. Chand Khel.
    - 2. Sultan Khel.
    - 3. Jabar Khel.
    - 4. Shei Khel.
    - 5. Masnijan.
  - 7. Urmar Khel.
  - 8 Waji Khel.

Clan.	Division.	Sub-division.	Section.	Sub-section.
2. Bahlolzai—*concld.*	4. Band Khel (300)	1. Hakim Khel	1. Alb Khel.	
			2. Naurang Khel.	
		2. Titi Khel.		
		3. Usman Khel.		
		4. Narai Khel.		
		5. Dinar.		
	1. Khalli Khel (300)	1. Badiwai Khel	1. Sikandar Khel.	
			2. Datorai.	
		2. Salimkai	1. Alia Khel.	
			2. Aka Khel.	
			3. Shakka Khel.	
		1. Kasim Khel	1. Ghazi Khel.	
			2. Tori Khel.	
			3. Bangal Khel.	
		2. Brond Khel	1. Shamal.	
			2. Ali Khan Khel.	
			3. Tatta Khel.	
			4. Garai Khel.	
	2. Chahar Khel (600)	3. Malk Khel	1. Sher Khan Khel.	
			2. Sipahi Khel.	
		4. Hiral Khel	1. Khoji Khel.	
			2. Kaka Khel.	

- 4. Shaman Khel (Upper or Hill).
  - 3. Badinzai (300)
    - 5. Idarai Khel
      - 3. Baba Khel.
      - 4. Taji Khel.
      - 1. Namri Khel.
      - 2. Mamal Khel.
      - 3. Biban Khel.
      - 4. Tal Khan Khel.
    - 1. Cholop Khel
      - 1. Rahimdad Khel.
      - 2. Mirian Khel.
      - 3. Pur Khel.
      - 4. Shadi Khel,
      - 5. Jamal Khel.
    - 2. Kasim Khel
      - 1. Abdul Khel.
      - 2. Dar Khel.
    - 3. Tapia Khel
      - 1. Yusaf Khel.
      - 2. Usman Khel.
    - 1. Baba Khel
      - 1. Mangi Khel.
      - 2. Bakhti Khel.
      - 3. Bikhai.
      - 4. Bali Khel.
      - 5. Shoobai.
    - 2. Kaka Khel
      - 1. Darwesh Khel.
      - 2. Mirwash Khel.
      - 3. Ali Khel.
  - 4. Galeshah (700)

Clan.	Division.	Sub-division.	Section.	Sub-section.
3. Shamozai Khel (Upper or Hill) —*contd.*	4. Gaicshahi (700)—*contd.*	3. Mat Khel.		
		4. Birri Khel	1. Hassan Khel.	
			2. Bora Khel.	
			3. Mira Khel.	
			4. Sarik Khel.	
			5. Adil Khel.	
4. Shahur Shaman Khel	1. Khalli Khel	1. Shakha Khel.		
		2. Jandi Khel.		
		3. Tor Sarmashai.		
		4. Sur Sarmashai.		
	2. Chahar Khel	1. Kasim Khel.		
		2. Zaria Khel.		
		3. Hatilari Khel.		

Makbals.

The Makbals are an Afghan tribe, regarding whose origin and genealogy nothing is known. They live in the Ghozgharri and Zegar valleys of Upper Kurram, the former being within our border, and the latter in Afghan territory. The tribe numbers some 300 to 400 fighting men, divided into the following sections :—Ahmad Khel, Bobaki Khel, Musa Khel, Sultan Khel and Hassan Khel.

The Ahmad Khel and Bobaki Khel are British subjects and live in the Ghozgharri valley. The tribe is a miserable one, and has, like the Mangals, a reputation for thieving.

Mangals.

The Mangals are Ghurghusht Pathans belonging to the Kodai Karlanri branch. With the Hanni they moved from Birmil in Afghanistan into the Bannu district during the thirteenth century. At the close of the fourteenth century, they were expelled from that district by the Bannuchis, and settled in their present holdings, which include the southern and upper portions of the Kurram valley and part of Zarmat. The tribe is divided into the Miral Khel, Khajuri, Zab, Marghai and Kamal Khel sections, of which the Miral Khel is the most powerful, its chief being head of the whole tribe. The first three divisions live in the different clans of their country, while the two latter are found in the Chamkanni glen. The total fighting strength of the tribe is some 8,000. The Mangals have obtained an unenviable reputation for thieving. With the exception of some 50 men in the Kurram militia, they are not represented in the army. The most convenient centre for enlisting them is Parachinar.

Marwats.

The Marwats are Baitan Pathans, being descended from Baitan through Ibrahim Lodhi. They belong to the Lohani tribe of the Lodhi section, and with their kinsmen, the Daulat Khel, Mian Khel and Tator Khel, entered the Dera Ismail Khan district in the sixteenth century, having been driven from their original home, Katawaz in the Ghazni mountains, by the Suleman Khel Ghilzais. Primarily settled in Tank, by the beginning of the seventeenth century they expelled the Niazis, and took possession of their present holdings, in the southern half of the Kurram basin, from the Wazir hills to the

Maidan and Sheikbuddin ranges. Outside this ring of hills there are settlements at Paniala, Pezu and Mullazai.

The tribe is utually divided into two classes, the Border Marwats who live on the Wazir and Mahsud border, and the Shiga (sand) Marwats who live on the sandy plain between the Maidan and Sheikbuddin ranges. The clan divisions are the Dreplara, Musa Khel, Bahram, and Tappi, of which the Dreplara are Shiga Marwats. A detail of the different sections and localities occupied by them is given below.

The power of the chiefs among the Border Marwats is great, and the people themselves are hardy and strong. On the other hand, the Shiga Marwats are democratic, and owing to their method of life, and the ease they have enjoyed, have deteriorated. The strength of the tribe is some 20,000 fighting men, equally divided between the Border and Shiga Marwats. The principal occupations are grazing and agriculture. The people are not well off, but they are a healthy, tall, and muscular race, proud of their Pathan descent, and very loyal to Government. Every Marwat belongs to either the Spin or Tor faction. The principal distinguishing feature about their dress are their chocolate coloured turbans: sharais or woollen blankets with a hole in it for the head, instead of a tunic, and the "lang" or "manjla" a loin cloth round the legs in place of trousers. It is only of recent date that they have evinced a desire for service, more especially in the cavalry branch: their main objection till now has been an aversion to leaving their own country, the Shiga Marwats especially being great homestayers. They are represented in the militias by some 250 men and are well spoken of, though described as somewhat dull and stupid. The Border Marwats are keener on service than the Shiga Marwats, and more desirable. The most convenient centre for enlisting them is Bannu.

Divisions.	Sub-divisions.	Sections.	Localities.
1. Dreplara	1. Achu Khel	1. Begu Khel	In south and south-east of Marwat tahsil. Villages of the same names as the sections. Sikandar Khel live in Lakki.
		2. Isa Khel	
		3. Ahmad Khel.	
	2. Khuda Khel.	1. Sikandar Khel.	
		2. Mammu Khel.	

Divisions.	Sub-divisions.	Sections.	Localities.
2. Musa Khel	1. Takhti Khel.		
	2. Bahram Khel.	Midad Khel	In north of Marwat tahsil. Villages of the same names as the sectional names.
	3. Pasanni	..	
	4. Januzai	..	
	5. Tanu Khel	..	
3. Tappi	1. Adamzai	..	North of tahsil. Villages Wali and Adamzai.
	2. Wali		
4. Bahram	1. Umar Khan Khel.	Pahar Khel	
	2. Totazai	1. Tajori	South-west of tahsil. Villages of the same names as sections.
		2. Dilkhozai	
		3. Lani	
		4. Ghazni Khel.	

The following clans also live among the Marwats, and although not Marwats, have by association and intermarriage practically became Marwats: Abba Khel Sayads; Michan Khel, who are Sarhang Niazis, and are credited with possessing charms against snake bite; Mula Khel, who are descendants of Hazrat Bilul, a Habshi Saint; Mirza Khel, who are Khattaks; and Utman Khel living at Wali.

Mishwanis.

The Mishwanis are Ghurghusht Pathans, said to be descended from a Sayad, Muhammad-i-Gisu Daraz, by a Shirani woman, and are thus allied to the Shiranis, Ushtaranas and Gandapurs. Their original home was probably in Baluchistan, from whence the majority of the tribe appear to have attached themselves as retainers to the Yusafzais in their return to the Peshawar valley in the fifteenth or sixteenth century. The tribe is now a good deal dispersed. A portion of them accompanied the Utmanzai Yusafzais into the Hazara district, and now occupy the north-eastern end of the Gandgarh range about Srikot. The males of this settlement numbered 2,600 at the census of 1901. Another portion appear to have followed the fortunes of the Bajauris (Tarkanris) and are settled on the upper slopes of the hills along the northern boundary of Jandul, as tenants of the Isozai Tarkanris. Their population numbers some 3,000. There are also small settlements of the tribe in the Quetta-Peshin

district in Baluchistan, and also in the Hoshiarpur district in the Punjab. Very few of the tribe are enlisted in the army, and they are not altogether desirable material.

The most convenient centre for enlisting those in the Hazara district is Abbottabad.

Mohmands, cis-frontier.

The cis-frontier or Kuz (plain) Mohmands are of the same stock as the trans-frontier or Bar (hill) Mohmands, but have been separated from them ever since the Ghoria Khel migrated to the Peshawar valley. Their tappa lies immediately south of Peshawar, and is bounded on the north by the Bara river, on the west and south by the Aka Khel, and Adam Khel Afridis, and on the east by the Khattaks, the whole tappa being some 20 miles long by twelve miles broad. The greater portion is irrigated by the Bara river, and is very productive: consequently the inhabitants who are good and hard working farmers are well to do. The headmen of the Mohmands are also styled "arbab", which they appear to have assumed after the title was conferred on the Khalils. The tribe is divided into five main sections, the Kayakzai, Musazai, Dawezai, Matanni and Sirgani. The Mohmands are of the same appearance and have the same customs as the Yusafzais, and are of good physique. Their numbers at the census of 1901 were 25,300 males. The tribe is represented by some 500 men in the regular army and levies, and could easily be more strongly represented. The most convenient centre for enlisting them is Peshawar. As in the case of other tribes in the Peshawar district, there are a large number of aliens settled amongst them, who frequently represent themselves as Mohmands.

Sections.	Villages.	Sections.	Villages.
1. Kayakzai .	1. Barkas.	1. Kayakzai—*contd.*	10. Sorozai-Bala.
	2. Masho Khel.		11. „ Payan.
	3. Masho Paki.		12. Adezai.
	4. Kara Khel.		13. Maraimzai.
	5. Anezai.		14. Bagh Mian Khel.
	6. Mushtazai.		15. Yusaf Khel.
	7. Bahlolzai.		16. Pasannai.
	8. Mashogagar.		17. Garhi Jani.
	9. Badabher.		

Sections.	Villages.	Sections.	Villages.
2. Musazai	1. Musazai.	4. Matanni	. Mattani.
	2. Utmanzai.		
	3. Alizai.		
	4. Bazid Khel.	5. Sirgani	1. Shahab Khel.
	5. Ahmad Khel.		2. Suleman Khel.
	6. Garhi Faizullah.		3. Garhi Mali Khel.
3. Dawezai	1. Deh Bahadur.		4. Aza Khel.
	2. Landi Yarghajo.		
	3. Atchar.		
	4. Hazar Khani.		
	5. Shekhan.		
	6. Garhi Shamshattu.		
	7. Chamkanni.		

Mohmands, trans-frontier.

The trans-frontier or Bar (hill) Mohmands belong to the Ghoria Khel branch of the Afghans who, driven from their settlements on the head waters of the Tarnak and Arghastan rivers by the Tarin Afghans, emigrated at the beginning of the 15th century by Ghazni, Kabul and Ningrahar, eastwards. The Bar Mohmands separated from the Kuz Mohmands at Dakka, the latter making for the Peshawar valley, while the former made for the original Gandhar, and took possession of the hills they now occupy. The Bar and Kuz Mohmands have long ago lost touch with each other. Speaking generally, the Mohmand country extends from a little south of the Kabul river, on the line Girdi Kats to fort Michni, on the south, to Bajaur, on the north. On the east, it is conterminous with the Peshawar district from Gandi, 3 miles north of Jamrud to fort Abazai, and along the right bank of the Swat about 12 miles above Abazai. On the west it is bounded by the Kabul Tsappar range, and the Kunar river, which constitute the boundary between the Mohmands under British and Afghan spheres of influence. These boundaries include the lands of the Safis, Kandaharis, Mullagoris, and Shilmanis, who are vassals of the Mohmands.

The Kukkozai, Dawezai and Utmanzai are affiliated clans who live on the northern outskirts of the Mohmand country. They are supposed to be descended from Musammat Dawai, 2nd wife of Mohmand.

The Mohmand tribe consists of four main clans, the Tarakzai, Halimzai, Baizai, and Khwaezai. The Tarakzais inhabit the hills north and west of Michni adjoining the British Border, the Burhan and Isa Khel divisions of the tribe living in Pandiali, and the Morcha Khel division residing on both banks of the Kabul river round Lalpura and Dakka. A small proportion of the Tarakzais also live in Loi Shilman, and are also settled in British territory in the Doaba district. The chiefs of the Tarakzai clans are the Khans of Lalpura and Pandiali.

The Halimzais live in the Gandab valley, and also in Kamali. They have also a colony in Loi Shilman. The Baizais are the most powerful clan of the Mohmands, and inhabit the most westerly portion of the Mohmand country. They are bounded north and west by the Kunar river, south by the Kabul river, south-east by the Khwaezais, and east by the Safis, and the territory of the Khan of Nawagai. They also stretch into Afghanistan. The Chief of the Baizai clan is the Khan of Goshta.

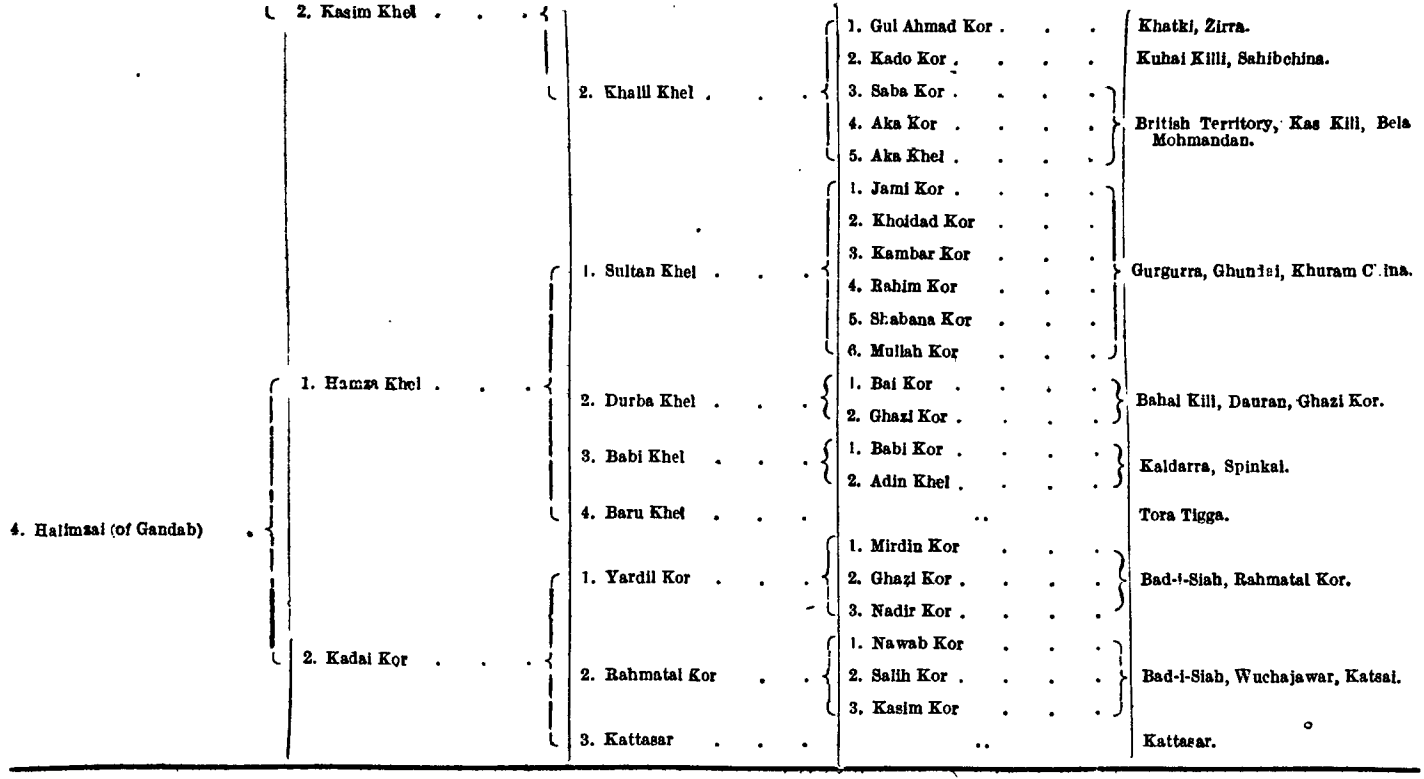
The Khwaezai settlements stretch from the west, from the north of the Kabul river near Lalpura across the Bohai Dag as far as the Kamali limits of the Halimzais to the east.

The Mohmands are in the main agriculturists and cattle owners; a good deal of trade is also done by the boatmen of Lalpura, Goshta, Jalalabad, and Kunar, who are called Nilabi, and claim to have come from Nilab on the Indus below Attock, in ferrying rafts down the Kabul river, on which heavy levies are exacted by the Mohmands living on the river. The customs of the Mohmands differ little from those of the Yusafzais. Their tribal constitution is more aristocratic, and the power of the Khans more developed than amongst their more democratic neighbours. Very few of them enlist for service in the Native Army, probably because the attention of the tribes is more directed towards Kabul, and they can gain service with the Amir and the local Khans. The physique of the tribe is generally good, and a rough estimate of the fighting strength of the tribe places it at 19,000 men, of which the Baizai contribute almost half.

The most convenient centre for enlisting them is Peshawar.

Clans.	Divisions.	Sections.	Sub-sections.	Settlements.
1. Baizai (8,000 fighting men).	1. Usman Khel	1. Musa Khel	1. Shahbaz Kor	Mitaj and Suran valleys.
			2. Rahmat Kor	
			3. Kasim Khel	
			4. Jabar Khel	
		2. Miro Khel	..	Bedmanai, Shamshah-Payan.
		3. Bara Khel	..	Bedmanai Shamshah-Bala.
	2. Sipah	1. Khuga Khel	..	Salala and Shalai.
		2. Isa Khel	..	Ghundai, Shindarrah, Jarobi.
		3. Attamar Khel	..	Manzari China, Atam Kili.
		4. Koda Khel	..	Koda Khel valley.
2. Khwaezai (2,500 fighting men).	1. Dawat Khel	1. Jiwan Kor	..	Mulla Fahim Kalai.
		2. Padai Kor		
		3. Ahad Kor	..	Khapakh Pass.
		4. Ghazi Khel	..	Bohai Dag.
		5. Aka Khel	..	Goshta.
	2. Maimana Khel	1. Aba Kor	..	Gadai, Tangi.
		2. Kaka Kor	..	Gadai, Tangi, Zanawar, China.
		3. Usmani Kor	..	Mazarina.
		4. Jalal Kor	..	Kung.
		5. Shadat Kor		
		6. Musa Kor	..	Musa Kili.

Clans.	Divisions.	Sections.	Sub-sections.	Settlements.
2. Khwaezai (2,500 fighting men)—*contd.*	2. Maimana Khel—*contd.*	7. Sado Kor	..	Kutai.
		8. Nazar Kor		
		9. Mazai Kor	..	Surdag.
	3. Khadi Khel	1. Sewani Kor	..	Sam Gakhi.
		2. Hasham Kor		
		3. Pah Khel	..	Bohai Dag.
		4. Sargarri Kor	Yakubi Khel	Halki Kuhai.
		5. Muhammad Khan Khel	..	Goshta.
	1. Dadu Khel	1. Dalkha Kor	1. Muradi Khel	Halki Gandao and British Territory.
			2. Asaf Khel	Tora Miana, Sapari, Gidarnao, Kam Shilman.
		2. Shah Mansur Khel	1. Hyatai Kor	Both banks of Kabul west of Michni.
			2. Durma Kor	Lalpura, Dakka, Loi Shilman, British Territory.
			3. Loi Shilman sections	1. Wali Muhammad Kor.
				2. Hassan Kor.
				3. Wazir Kor.
3. Tarakzai (2,900 fighting men).		1 Khani Khel	1. Zarif Kor	Zarif Kor, Shkadad Tarkhoi, Lal Koruna.
			2. Harif Kor	Darwazgai, Harif Kor.
			3. Jan Beg Kor	Regmiana, Nilawi.
			4. Saleh Kor	Hidayat sirra, Zormandi.
			5. Hafiz Kor	Hafiz Kor, Sarkhana.


4. Halimzai (of Gandab)
2. Kasim Khel
1. Hamza Khel
2. Kadai Kor
2. Khalil Khel
1. Sultan Khel
2. Durba Khel
3. Babi Khel
4. Baru Khel
1. Yardil Kor
2. Rahmatai Kor
3. Kattasar
1. Gul Ahmad Kor
2. Kado Kor
3. Saba Kor
4. Aka Kor
5. Aka Khel
1. Jami Kor
2. Khoidad Kor
3. Kambar Kor
4. Rahim Kor
5. Shabana Kor
6. Mullah Kor
1. Bai Kor
2. Ghazi Kor
1. Babi Kor
2. Adin Khel
1. Mirdin Kor
2. Ghazi Kor
3. Nadir Kor
1. Nawab Kor
2. Salih Kor
3. Kasim Kor
Khatki, Zirra.
Kuhai Killi, Sahibchina.
British Territory, Kas Killi, Bela Mohmandan.
Gurgurra, Ghunlai, Khuram China.
Bahai Killi, Dauran, Ghazi Kor.
Kaldarra, Spinkai.
Tora Tigga.
Bad-i-Siah, Rahmatai Kor.
Bad-i-Siah, Wuchajawar, Katsai.
Kattasar.

Clans.	Divisions.	Sections.	Sub-sections.	Settlements.
4. Halimzai (of Gandab) (1,700 fighting men).—*contd.*	2. Kadai Kor—*contd.*	4. Daud Khel	1. Pahlwan Kor	Bakari, Karmai, Azim Kili.
			2. Mirak Kor	
			3. Pagal Kor	
		5. Rahmi Khel	1. Lalat Kor	Rahmi Khel.
			2. Fatteh Kor	
			3. Mirbaz Kor	
			4. Muhammad Yar Kor	
			5. Shalmai Kor	
			6. Mastai Kor	
	3. Wali Beg Kor	1. Shate Khel	1. Ranna Khel	Abdul Amir Kili, Chinai.
			2. Tsalor Plara	
		2. Rasul Kor	1. Khojawas Kor	Sangar.
			2. Pagal Kor	Kattar.
			3. Halkamarkar	Hussain Kili.
			4. Hindki Kor	Khoajwas Kor.
			5. Shahgul Kor	Chahal Ghazi.
			6. Nasir Kor	
			7. Fazl Kor	
			8. Mahbub Kor	
			9. Amin Kor	
	1. Ibrahim Khel	1. Lakki Kor	..	Lakki.
		2. Khwajo Kuhi Kor	..	Khwajo Kuhi.

4. Halimzai (of Kamali) (900 fighting men).	2. Hamza Khel	3. Ghazi Beg Kor	1. Badin Khel 2. Burai Khel	Darwazai. Nahakki.
		4. Nahakki or Yusaf Kor		
		1. Durba Khel.		
		2. Sultan Khel.		
		3. Babi Khel.		
		4. Baru Khel.		
	3. Busha Khel	1. Ato Khel		
		2. Saroh	1. Matta Kor	Ato Khel.
			2. Kalal Kor	
			3. Ghaim Kor	
			4. Salo Kor	Sor Tangi.
			5. Umar Kor	Saroh Kili.
			6. Mullah Kor	
			7. Yaghi Kor	
			8. Mandrasi Kor	

The Ghundi Khel, Yusaf Khel, and Sultan Khel of the Halimzai have colonies in Loi Shilman.

5. Burhan Khel (Tarakzai) (500 fighting men).	1. Bar or Muhammad Khan Kor.	1. Hassani Kor	1. Adil Kor	Lower portion of Pandiali valley.
			2. Karam Kor	
		2. Ahmadi Kor		
		3. Hati Kor	1. Murghai Kor	
			2. Ismail Kor	
			3. Mari Kor	
			4. Sahib Khan Kor	
	2. Kuz or Kharappawai	1. Surkha Kor		
		2. Udhi Khel		

Clans.	Divisions.	Sections.	Sub-sections.	Settlements.
5. Burhan Khel (Tarakzai) (500 fighting men)—*contd.*	2. Kuz or Kharappawal—*contd.*	3. Umai Kor	..	As on previous page.
		4. Salim Khan Kor	..	
		5. Kadir Kor	..	
6. Isa Khel (Tarakzai) (500 fighting men).	1. Kandai	1. Mamun Kor	1. Kesama Kor	Northern valleys of Pandiali and southern portion of Danesh Kol.
			2. Wahdad Kor	
			3. Jangi Tabar	
			4. Ghazi Khel	
			5. Mozadin Tabar	
			6. Khanmai Tabar	
		2. Sikandar Khel	1. Bundi Kor	
			2. Mazid Khel	
			3. Halal Tabar	
	2. Yusaf Khel	1. Sangar Khel	1. Janbeg Kor	
			2. Wilayat Kor	
			3. Jabi Kor	
		2. Rajai Khel	1. Pardesi Kor	
			2. Ibrahim Tabar	
			3. Zaman Kor	
			4. Shahbaz Kor	
			5. Mullagori Kor	
			6. Rekhmina Kor	

Affiliated clans.

1. The Dawezais have two main divisions, the Wudredunkis who live in the Pipal or Upper Ambahar valley, and do not migrate, and the Kuchis or Nomads, who carry merchandize between Kabul and Peshawar. They leave their families in Ningrahar in the winter, and migrate to the neighbourhood of the Unai pass and the Upper Helmand river during the summer. Their fighting strength is about 1,000 men.

Divisions.	Sections.	Sub-sections.	Settlements.
1. Wudredunkis	1. Babazai Kor.	1. Haji Kor	Shahgai.
		2. Khoidad Kor	Khoidad koruna.
		3. Burhan Kor	Burhan koruna.
		4. Asu Kor	Asu Killi.
		5. Shato Khel	Shato Killi.
	2. Hasan Khel	1. Pesha Kor	Khandak.
		2. Mir Said Kor	Spin Jarobi, Dab.
		3. Aipi Kor	Mullah Faizal Kor. Fatteh Khan Kor.
		4. Anai Kor	Kanai.
2. Kuchis	1. Hassan Khel		Guiai in Ningrahar. Settlements on Upper Helmand.
	2. Mandozai		Chardeh in Ningrahar, Peshawar valley, and Upper Helmand.
	3. Hazar Bux		Baru in Ningrahar. Settlements on Upper Helmand.
	4. Za Khel		Girdi Kats in Ningrahar, and Unai pass.

2. The Utmanzais live in Bar and Kuz Yakhdand. They muster some 500 fighting men.

Divisions.	Sections.	Settlements.
1. Chuhari Kor	..	Live in Bar or Upper Yakhdand.
2. Khaista Kor		
3. Akbar Khel		
4. Gulo Khel		
5. Haji Kor	..	Live in Kuz or Lower Yakhdand.
6. Hasham Kor		
7. Kasim Khel		

3. The Kukkozais live in Ningrahar.

Divisions.	Settlements.
1. Naraizai	Ambarkhana.
2. Ahmedakzai	Paswal.
3. Backzai	Bazarnao.

Mullagoris.

Although genealogically defined as Sarbani Pathans of the Ghoria Khel branch, the origin of this tribe is doubtful, and it is open to conjecture as to whether they are of Dilazak, Durani, or Ghilzai stock. They are not acknowledged as being connected with any of the neighbouring tribes. They themselves derive their name from a claim of being descended from an illegitimate child who was found in a grave-yard and grew up to be a very learned man. The bulk of the tribe is situated to the north of the Khaibar pass, extending from the Dabbar pass on the west to the Peshawar district on the east, the northern boundary being the Kabul river. Their neighbours on the west are the Shilmanis, on the north the Tarakzai Mohmands, and on the south the Kuki Khel Afridis, with whom, as well as other Afridis, they are at feud.

The Mullagoris have other settlements at Sapri in the Mohmand hills, in the Sisobi glen, on the western slopes of the Pandperi range, and along the banks of the Kunar river.

During the summer, the majority of the tribe settled in the Khaibar, goes to Kambela, which lies below Mutlani Sar to the west.

The Khaibar Mullagoris are very united, and muster some 900 fighting men, who, although not well-equipped with firearms, have held their own against the Zakha Khel and Kuki Khel Afridis. They have an excellent reputation for courage and excel as mountaineers. Though none have enlisted in the native army owing to the paucity of their numbers, some 140 are in the Khaibar Rifles which affords them service near their homes.

Divisions.	Sub-divisions.	Sections.	Settlements.
1. Ahmed Khel	1. Shah Khan Khel.	..	Painda, Laima.
	2. Shekhan Khel	..	Zmaka, Bara.
2. Ismail Khel	1. Tar Khel	1. Bahram Khel	Lwaramiana.
		2. Khaja Khel	Murdadand, Sara Killa.
	2. Pahar Khel	1. Shahi Khel	Shahidmiana, Tartara.
		2. Ali Kor	Taoda Obah.
		3. Habbu Khel	
	3. Daolat Khel	1. Sandad Khel	
		2. Mirza Khel	Jawaramiana.
		3. Lalu Khel	Lwaramiana.
		4. Sharif Khel	

Multani Pathans.

The tribe known as Multani Pathans is descended from a number of the Abdali tribes, principally Saddozais, who in the time of the Emperor Aurungzeb, were driven from Kandahar by tribal feuds, and under the leadership of Shah Husain, supplemented by other of their kinsmen who were expelled by Mir Wais, the great Ghilzai chief, conquered Multan from the Zamand section of Afghans. By degrees, these families absorbed a good deal of power in the Multan district, and under their government, lands were conferred freely on the Pathan families, and numbers of Badozais, Bamozais, Tarins, Babars, Khakwanis and others, who had previously been mere towns-people or soldiers of fortune, became large jagirdars and landowners. From 1752 to 1767 the most prominent amongst the Multani Pathans was Ali Muhammad Khan, a Khakwani, who was killed by order of Ahmad Shah, and succeeded by Nawab Shuja Khan, a Saddozai. He was in turn succeeded by his son Muzaffar Khan, who was fourth in descent from Shah Husain, and who defeated the Bhangi Sikhs, was made Subadar of Multan by Ahmad Shah, and remained in power till 1818, until killed by the Sikhs at the taking of Multan in that year. Previous to this, in the year 1792, owing to the tyrannical rule of the Sind rulers of Leiah in the Dera Ismail Khan district, Muhammad Khan, Saddozai, a cousin of Muzaffar Khan, for whom he had acted as governor of Multan, to the satisfaction of Ahmad Shah, was appointed governor of the province of Dera. With him went a number of Pathan families, for the most part of Durani clans, and their number was largely increased after the fall of Multan. With the advent of the Sikhs, the Pathan rule in Multan and Dera Ismail Khan was ended. In the Sikh rebellion of 1848, the Multani Pathans rallied round Sir H. Edwardes, and also later in the mutiny of 1857.

The principal families living in the Multan district are those of the Khudakka, Badozai, Khakwani, Alizai, and Saddozai, and in the Dera Ismail Khan district, the Alizai, Khakwani, and Saddozai. In the census of 1901, the total number of males in the Multan district was 5,000, most of whom are situated round Multan city and on the Hajiwah canal, while those in the Dera Ismail Khan district numbered 9,000, most of them residing in and around the town of Dera. The tribe has always had feudal customs, and the greater number shown are the dependents of the leading families. They have always taken service

largely in Native Cavalry. During the mutiny Lind's and Cureton's horse were mainly made up of them, and they now enlist freely in the 15th Cavalry. They make excellent cavalry soldiers, and have done distinguished service on many occasions. The most convenient centres for enlisting them are Multan and Dera Ismail Khan.

Muhammadzais.

The Muhammadzais are descended from Muhammad, son of Zamand, and belong to the Zamand branch of the Sarbani Pathans. They entered the Peshawar valley in the sixteenth century, and took possession of the district they at present occupy from the Dilazaks. This district, called the Hashtnagar (land of eight cities or capital of Astes) tappa lies in the Charsadda tahsil of the Peshawar district. Commencing from Fort Abazai, it lines the left bank of the Swat river for twenty-three miles as far south as the village of Kheshgi, its average width being thirteen miles. Bordering it, on the north live the Utman Khel and Ranizais, on the east the Yusafzais and Yusafzai Khattaks, and on the south lies the Peshawar district. The tribe is divided into eight divisions, each of which hold one of the eight large villages and towns in the tappa: *viz.*, Tangi, Sherpao, Umarzai, Turangzai, Utmanzai, Razzar, Charsadda and Prang. Fed by the waters of the Swat river canal the tract is rich in cultivation. The tribesmen are a fine race, with good physique, differing but little in customs and appearance from the Yusafzais: in fact many serve in the native army as Yusafzais. They are not however as independent in bearing as the latter, which is probably due to the fact that their country was a good deal oppressed during the Afghan and Sikh occupations. The strength of the males was enumerated as 21,000 at the census of 1901. In recruiting them great care is necessary, as there are a large number of aliens, such as Duranis, Shekhs, Gumranis, Awans, Gujars and Kashmiris settled among them.

This mixed population has also probably resulted in the Muhammadzais having a bad reputation as being treacherous, disloyal, and desperate gamblers. The most convenient centres for enlisting them are Peshawar or Mardan.

The following are the villages belonging to the various divisions :—

Divisions.	Villages.	Divisions.	Villages.
1. Tangi	1. Tangi Barazai.	4. Turangzai	1. Kheshgi.
	2. Tangi Nasratzai.		2. Naushahra.
	3. Chak Tolandi.		3. Banda Bara.
	4. Garhi Bihar.		4. Kotarpan.
	5. Garhi Mian Sahib.		5. Amangarh.
	6. Isogai.		6. Rashakai.
	7. Sara Sang.	5. Utmanzai	1. Utmanzai.
	8. Bahram Dheri.		2. Amirabad.
	9. Palli Barazai.		3. Panirak.
	10. Bari Bandan.		4. Muhammad Nari.
	11. Hari Chand.		5. Khanmai.
	12. Gandera.		6. Umri.
	13. Hissara.		7. Tarnab.
2. Sherpao	1. Sherpao.	6. Razzar	1. Razzar.
	2. Dakai.		2. Wardagga.
3. Umarzai	1. Umarzai.		3. Kot.
	2. Amirabad.	7. Charsadda	1. Charsadda.
	3. Shiggi.		2. Ganra-Bela.
	4. Sangar.		3. Chitili Tapu.
	5. Mirza Dher.	8. Prang	1. Prang.
			2. Agra.
			3. Manduri.
			4. Sarikhbela.
			5. Saboki.

Niazis.

The Niazis are Baitan Pathans, descended through Ibrahim Lodhi (see Marwats). After their defeat by the Marwats at the beginning of the 16th century, they found a home in the trans-Indus portion of the Mianwali civil district, east of the Tang Darra, by expelling or reducing to serfdom the Awans and Jats whom they found there. The Sarhang section subsequently occupied the left bank of the Indus. A considerable number are also scattered about the

Kohat district. Part of the clan are nomadic, trading between Khorasan and the Derajat, pitching their camp in Isa Khel in the winter. Although their language (Pashto) is being rapidly replaced by Punjabi, except among the women, they retain great pride in being Pathans. The Jats and Awans living amongst them form the great mass of the population, but are in the majority of cases only tenants. There are also a large number of Bhangi Khel Khattaks settled among them in the northern part of the Isa Khel tahsil. The tribe is almost entirely agricultural, and is said to make good soldiers, but beyond half a company in the Border Military Police they are unrepresented.

The total number of the males of the tribe according to the census of 1901 were as follows :—

Mianwali	19,278
Kohat	2,420
Bannu	2,031
Dera Ismail Khan	487
	24,216

The principal sections, of which the Isa Khel and Taja Khel are said to be the most martial, are as follows :—

Trans-Indus.	Cis-Indus.
1. Isa Khel.	1. Adris.
2. Mushani.	2. Taja Khel.
3. Sultan Khel.	3. Musa Khel.
4. Sarhang.	4. Pai Khel.
	5. Bari Khel.

Orakzais.

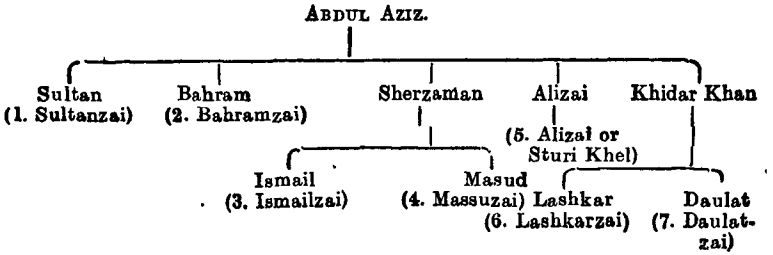
The local traditions regarding the origin of this tribe are various. One is that about 1,000 years ago, a Persian prince by name Sikandar Shah was exiled, *i.e.*, "Wrukzai" in Pashto, and settled in the Kohat district. The Persian King, having repented of exiling Sikandar Shah, sent a musician called Banga to look for him. On Banga's arrival at Kohat, he married one daughter of the King of Kohat, while Sikandar Shah married another. The Tirahis of the hills being troublesome, Sikandar Shah then led an army against them and defeated them. During this expedition, the King of Kohat died, and Banga succeeded to the throne. Sikandar Shah attempted to dethrone Banga but failed, the final battle being fought at Muhammadzai near Kohat. The Orakzais then took the hill country, while the Bangash (the descendants of Banga) remained in the plains.

Another version is that three brothers, Pridi, Wazir, and Warak, came from Afghanistan to the Orakzai hills. They quarrelled over some trifle, and Pridi then went north, Wazir south, and Warak remained where he was.

Historically, the most probable correct origin is that the Orakzais were of ancient Indian stock, just as were the Afridis and Khattaks. In process of time, in consequence of emigration from the west, they were infused with Turk blood. In this manner they appear in the genealogies as belonging to the Kodai Karlanri branch of the Ghurghusht Pathans. Their original home appears to have been in the Suleman range, from whence they were driven into the Miranzai valley by the Ghilzais. In the fourteenth century the Bangash and Khattaks combined against them, and they moved into their present holdings.

The tract of country inhabited by this tribe is some sixty miles long by twenty miles broad. It is bounded on the north by the Shinwaris and Afridis, on the east by the Bangash and Afridis, on the south by the Bangash and Zaimukhts, and on the west by the Khurmana river and Chamkannis. There are also settlements in British territory in the Kohat district. The Orakzai country proper is generally termed Orakzai Tirah and has in it four principal valleys, *viz.*, the Khanki, Mastura, Khurmana and Bara.

The tribe is divided into seven clans, of which the genealogical tree is as follows, Abdul Aziz being a descendant of Wurak :—



Of these the Sultanzais are practically extinct, the Bahramzais are affiliated with the Ismailzais, and the Daulatzais are divided into the Lar and Bar Daulatzais, the Lar being generally known as Daulatzais, while the Bar are known as the Muhammad Khel. These clans are again sub-divided into twenty-one divisions, of which the details are given below.

In addition to the Orakzais proper, there are four "Hamsayah" clans, *viz.*, the Ali Khel, the Malla Khel, the Mishtis and the Sheikhans. The total fighting strength of the whole

tribe, including Hamsayah clans, amounts to some 24,000 men who are fairly well armed. The tribe is much rent with feuds and factions, due to the fact that part are Samil and Sunnis, and part Gar and Shiahs. The Sunnis and those belonging to the Samil faction greatly predominate.

Orakzais are men of average height and wonderfully hardy and active. Their complexion is as a rule fair, though darker types are often found. At one period, the martial qualities of the Orakzais were rather despised in comparison with those of the Afridis, but later experience goes to prove that they possess excellent soldierly qualities. They are, in general, quiet, well behaved and intelligent, and respond easily to discipline. Over 1,000 of them are now serving in the native army and militias.

The most convenient centres for enlisting them are Kohat and Hangu in the winter, and Fort Lockhart in the summer.

1. Ismailzais.

This clan consists of the Rabia Khel, Akhel, Mamazai, Khadizai, Isa Khel, and Sada Khel. With the exception of the Akhel and a small section of the Isa Khel, the whole clan is Samil in politics. All are Sunnis. The number of fighting men is some 1,800 to which the Rabia Khel and Akhel contribute most, the remaining divisions becoming rapidly extinct. The clan is very disunited and at feud with each other. The Rabia Khel are those best off, and are rapidly acquiring land from the other divisions. They are remarkable for their blue eyes, fair complexion, and fair hair. The Akhel and Rabia Khel both contribute a fair number of recruits to the army.

Commencing from the east, the settlements of the clan extend along the right bank of the Khanki river to near Shahu Khel, and include the northern slopes of the Samana range. This tract belongs to the Akhel and Rabia Khel, who also own a small strip on the left bank of the river. Both sections have settlements in the Miranzai valley. The Mamazais live in the Daradar glen, in which is Arkhi, noted for its manufacture of rifles. The other divisions are scattered about in small settlements on the left bank of the Khanki river, the Khadizais at Sadarai and Tutgarhi, the Sada Khel at Ghandaki at the foot of the Sampagha pass, and the Isa Khel in hamlets on both sides of the pass. The Isa Khel are considered inviolable, and are hamsayahs of the Rabia Khel, Ali Khel, and Mishtis. The curse of an Isa Khel is much dreaded

by the tribesmen. A small settlement of the Adam Khel Afridis is located at Paindah Patti in the Rabia Khel country.

2. Lashkarzais.

Consist of the Alisherzais and Mamuzais, the former Gar and the latter Samil, and both of the Sunni sect. The clan musters some 5,800 fighting men, the Alisherzais contributing 3,000, both being equally well armed. The Alisherzai country is divided into the Pitao (Sunny) and Sweri (Shady) tracts, the former applying to the country lying on the southern slopes of the Tor Ghar, towards the Kurram valley, and the latter to that on the northern slopes at the head of the Khanki valley. This division is one of the two among the Orakzais in which a hereditary Khanship is recognized, which is vested in a family residing at Tatang. It has a great reputation for bravery, and also for having at one time employed horsemen in battle. The men are fine looking but are not keen on service. It is at feud with the Turis, Zaimukhts, and Ali Khel and Mamuzai Orakzais. There is a large settlement of Kambar Khel Afridis near Tatang. The Mamuzais live at the head of the Khanki valley to the north of the Minjan Darra, which belongs to the Alisherzais, in a tract called Sama or level. Khanki Bazar, a rich trading centre, is the Mamuzai head-quarters. During the summer, the various sections migrate to the Kahu Darra. This division is much under the influence of mullahs, and is fanatical. It is the leader of the Gar faction, and is very prosperous, united, and well armed. A number of Khatri Sikh banias live at Khanki Bazar, as also a small colony of the Malikdin Khel Afridis. The Kambar Khel have a settlement at Yak Kamar in the Kahu Darra. The division furnishes hardly any recruits for the regular army or militia.

3. Massuzais.

Consisting of the Landaizais, the Khwaja Khel and the Alizais, all Sunnis, the former being Gar and the two latter Samil. The clan musters about 2,000 fighting men, but has not a high reputation for courage. The Samil faction is allied with the Zaimukhts, Alisherzais and Mamuzais. The clan lives in the Khurmana valley, and have a number of hamsayahs settled amongst them, there being Kambar Khel, Kuki Khel, and Malikdin Khel settlements in the various glens. The Gharbinas and Gaodarras are also hamsayahs of the clan. Both are very small and wretched communities, the Gharbinas claiming to be descended from a

Khoresh Arab, and the Gaodarras claiming connexion with the Bangash. Both are being continually harassed by the Massuzais and Chamkannis. The Massuzais furnish very few recruits to the army.

4. Daulatzais.

This clan consists of the Firoz Khel, Bizotis and Utman Khel, all Sunnis, and Samil. The Firoz Khel however hold aloof from the others, who form a coalition against them. The three divisions muster some 1,600 fighting men, the Firoz Khel being the most powerful, and the Bizotis the worst armed. The Bizotis and Firoz Khel are both warlike, but the Utman Khel are reputed not to be so martial. The Firoz Khel, from which is supposed to be descended the reigning family of Bhopal, live in the Firoz Khel Darra in the Upper Mastura valley, and also over all the north-eastern slopes of the Mola Ghar. The Utman Khel live in portions of the Upper and Lower Mastura valley, the Bizotis being intermixed with them in the Upper Mastura, and in the Lower, lying between the Ublan pass and the Asman Darra.

Neither the Firoz Khel, Utman Khel or Bizotis furnish many recruits.

5. Muhammad.

This clan is composed of the Bar Muhammad Khel, Mani Khel, Sipayas and Abdul Aziz Khel, who are all Shiahs and Gar in politics. They number some 2,500 fighting men, well armed, of whom the two former muster about 1,000 apiece. The clan is divided into two religious factions, and is thus much disunited. The Bar Muhammad Khel extend from Marai in British territory to the Landuki pass, with settlements along the Nanaki and Karez Darras. There is also a small strip of theirs on the right bank of the Mastura river north of the Sheikhan section. This section is the leading one of the Shiah persuasion amongst the Orakzais, is well spoken of, and furnishes a number of recruits to the army and militia. The Mani Khel reside in the Darra of that name on the south of the Landuki pass, with a small settlement on the Marai border, and another in the Upper Mastura, which tract formerly belonged to the Sipayas who have now become hamsayahs of the Mani Khel. The Mani Khel have a great reputation for bravery, and are fairly well armed, but are disunited. They furnish excellent recruits to the service. The Mani Khel Darra is noted for the apples grown there. The Sipayas extend along

both banks of the Lower Mastura river from Muhammadzai in the Kohat district to Larand Khel in Sturi Khel country. Their numbers are very small, and they are almost extinct as a result of internal dissensions, and harassment by the Zakha Khel (Ziauddin). The Abdul Aziz Khel have two strips on the Upper Mastura, one adjoining the Mishtis, and the other bordering on the Tirah Sturi Khel. The Khan of the Kamal Khel sub-section, who lives in a suburb of Peshawar city, is descended from Malik Tor who defeated the Moghals at the Sampagha in the reign of Jehangir. The division is small, unimportant and badly armed.

6. Sturi Khel or Alizais.

Are divided into Tirah and Bara Sturi Khel, who are at mortal feud with each other, half being Shiahs and half Sunnis. The clan is a small one, and musters some 500 poorly armed men, the Bara Sturi Khel supplying 300. The Tirah Sturi Khel are located on both sides of the Mastura from Shiraz Garhi to the Gudar Tangi gorge. A considerable colony is also settled in Ibrahimzai village in the Kohat district. The Bara Sturi Khel are situated in the Lower Bara valley from Galli Khel to Mamani. Both divisions provide very few recruits to the army or militia.

Hamsayah or alien clans.

1. Ali Khel.

This clan is reputed to be descended from Yusafzai emigrants, who became hamsayahs of the Orakzais : they are thus of the same origin as the Mishtis, with whom they form a coalition, although Gar in politics, while the Mishti are Samil. In religion they are half Shiahs and half Sunnis. The tract of country which they occupy extends from the Tor Ghar range on the north to the Khanki river on the south. They have summer settlements on both sides of the Mastura river near its source, and in winter they emigrate to the Miranzai valley for pasturage. The clan is a united one and musters some 2,800 fighting men, and has a very high reputation for courage, and is the most important of the hamsayah clans. They are practically entirely engaged in the weaving industry, and also are large cattle owners. They are at feud with the Malikdin Khel Afridis. The clan supplies a large number of recruits to the army and militia who have a good reputation.

2. Malla Khel.

This clan is of Ghilzai origin, of the Sunni persuasion, and Samil in politics. They occupy a strip of country

called Malla Khel Tirah on both banks of the Mastura river between the Arhanga pass on the north and the Sampagha pass on the south. In the winter they emigrate to Draband in the Miranzai valley, which they hold as a perpetual gift given to them by the Khan of Hangu in the 18th century for aiding him against the Khan of Kohat.

The clan can muster some 800 fighting men, and has a great reputation for bravery. There is a standing feud between the Aziz Khel and Kutab Khel sections. The Lakri Khel sub-section of the Char Khel section are noted robbers. The clan supplies a number of recruits to the army and militia.

3. Mishtis.

Are of Yusafzai origin, Samil in politics, and of the Sunni sect. The Mishti take the lead in the Samil faction amongst the Orakzais, although they are not true Orakzais. The Mishti settlements are somewhat scattered, and they occupy three tracts: first, in the Upper Mastura south of the Waran valley; second, in the Upper Khanki south of the Sampagha range; and, third, in the Lower Khanki, the first being their summer, and the last their winter quarters. A considerable number emigrate in winter to the Hangu and Miranzai valleys. They engage to a considerable extent in trade and are well off. They muster some 3,000 well armed fighting men, but have not a high reputation for bravery, but those enlisted make good soldiers. The Mamizai division of this clan was originally a section of the Mamazai, Ismailzai of Daradar, but was expelled because some members of it flayed a sheep alive. The division is known as the Khichan or dirty ones.

4. Sheikhan.

Are believed to be of Wazir origin and emigrated from Gardez in Afghanistan, and their physical appearance seems to favour this theory. They are Samil in politics, and of the Sunni sect. Their possessions form one compact tract, and extend from the Mastura river on the north to the Khanki river on the south, and from Khangarbur on the west to Talai on the border of the Kohat district on the east, thus making three sections, *viz.*, the Mastura, Khanki, and Laghar Darra. They engage little in trade, and, in the winter, owing to lack of pasturage, come down to Ibrahimzai and Kach in the Kohat district. The clan musters some 2,750 fighting men who are badly armed, and do not bear a high reputation for courage. They furnish a few recruits to the army and militia.

Clan.	Division.	Sub-division.	Section.	Villages.
1. Massuzai	1. Landaizai	1. Abdul Mirzi	1. Khuni Khel	Khwaja Mir Killa, Margzai, Tari, Chappri, Dal, Gandao, Ismail Killa, Khalim Killa, Khanan Killa, Kuz Shaonkanri, Said Ahmad Killa, Said Nur Killa. Many of the latter are occupied by Kuki Khel hamsayahs.
			2. Jani Khel	
			3. Rab Khel	
			4. Ibrahim Khel	
		2. Mastu Khel	1. Abdul Khel	Chappar, Dhupakai, Gharbinazai occupied by Gharbina hamsayahs, Ghazi, Hissar, Kalat, Kalaya, Lataku, Loaramela, Mamuzai Killa, Manro China, Mobin, Mun China, Munir Killa, Osai Killa, Pakha, Raramela, Sagona, Sher Khan, Taghao, Takki, Taralli, Shaokanri. The latter and its hamlets occupied by Kambar Khel.
			2. Ulus Khel	
		3. Ash Khel	1. Shahi Kor	Bakha Killa, Barizona, Dangar, Gado, Dargai, Daur Garhi, Gado, Gul Shah Killa, Hosain Shah Killa, Kafirdap, Karigaro Killa, Khakror, Khanadar, Laki Killa, Lalai Killa, Najaf Killa, Nawai Killa, Shekhana, Shad Khan Killa, Shin Ali, Sursarai, Tallai Tindor, Wrasta Mela, and Khujali, Spedara, Tambu inhabited by Kambar Khel.
			2. Ikhtyar Kor	
			3. Wali Khel	
			4. Aimat Khel	
	2. Khwaja Khel	1. Mandu Khel	1. Mir Said Khel	Adob, Alibaz Killa, Ashaki Killa, Aspa Killa, Azad Killa, Babro Pakha, Bar Mela, Jaodarra, Lagarakhpa, Lakhi Killa, Mauraghai, Nari Mela, Said Hassan Killa, Sanjo, Sarpanra, Shinakot, Tandawar, Ud and Amblok, Drezoti, Tirangawati inhabited by Kambar Khel.
			2. Alladad Khel	
		2. Nasarzai	..	
		3. Miran Khel	..	
		4. Shahabdin Khel	..	

Clan.	Division.	Sub-division.	Section.	Villages.
1. Massuzai—*contd.*	3. Alizai	1. Umar Khel	..	Live with the Mandu Khel at Jaodarra, etc.
		2. Mahmadi Kor	..	
		3. Jan Muhammad Kor	..	
		4. Farigh Shah Kor	..	
		5. Baki Kor	..	
		1. Umar Khan Khel	1. Saifo Khel	*Pitao villages*—Karumb, Satai Killa, Tatang Darra, Ghulingo, Ghorbazi, Rishaka, Shaggi, Tatang, Tilpak, Tindoh. Kambar Khel hamsayahs at Ghulingo and Tilpak. *Sweri villages*.—Abdul Khel, Bandar, Chappar, Ghauza, Gurdona, Haji Khel, Hissarak, Alifkhan Killa, Bozanka, Mela, Shotandai, Zangal, Mazrina, Minjan, Shagai, Shakram, Tor Nazun.
			2. Isa Khel	
			3. Daulat Khel	
			4. Aziz Khan Kor	
			5. Nazar Khan Khel	
			6. Sahib Khel	
			7. Aimal Khan Kor	
			8. Ghulam Ali Kor	
			9. Gaju Kor	
			10. Adu Khan Kor	
			11. Miari Khel	
		2. Bain Khel	..	Bain Khel.
	1. Alisherzai	3. Mir Ahmad Khel	1. Umla Kor	Baghri, Hassan Shah Killa, Isa Khan Killa, Kada, Kamal Mela, Kot, Marghan Darra (Aghaz Killa, Bezadi, Dosti Killa, Ghafur Killa, Kasmi Killa, Kotki, Sarmast Killa, Sayah, Shahabdu, Tilpakha, Ut Massuzai), Mulla Pakha, Shahwali Killa, Tandai, Waquadar.
			2. Taji Khel	
			3. Shaib Khel	
			4. Ghalib Khan Khel	

2. Lashkarzai	2. Mamuzai	4. Kaisa Khel	1. Mirza Nmasi	Amlok, Chandarra, Gurandana, Karkanrai, Star Killa, Wam.
			2. Tsalor Nmasi	
			3. Tor Kor	
			4. Kambarali Kor	
		5. Masar Khel	..	Live with the Umar Khan Khel.
		1. Adu Khel	1. Umar Khan Khel	Ali Muhammad Gadi, Arsala Khan Killa, Jabbai Killa, Kama Darra (Ahmad Killa, Amir Shah Killa, Ayaz Killa, Daraz Killa, Khan Muhammad Killa, Manu Killa, Mir Ayaz Killa, Munir Killa, Sangao, Shiraz Killa, Ziarat Killa), Khanki Bazar, Manda, Said Khan Chula, Spedara, Sur Ghakkai, Tatanai.
			2. Haidar Khel	
			3. Said Khan Khel	
			4. Ali Khan Khel	
		2. Sipah	1. Sultan Khel	Spedara, Tambu Darra (Kharappa, Mopatti, Sarkanra).
			2. Khalal Khel	
			3. Raza Kor	
			4. Pukhtano	
			5. Adam Nmasi	
			6. Yusaf Nmasi	
			7. Talab Nmasi	
			8. Khawas Khel	
			9. Ambara Khan Nmasi	
		3. Abdul Rahman Khel	1. Jani Khel	Live mainly with the Mir Kalan Khel.
			2. Mardu Khel	
			3. Karimdad Khel	
			4. Kaisar Nmasi	

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Clan.	Division.	Sub-division.	Section.	Villages.
2. Lashkarzai—*contd.*	2. Mamuzai—*contd.*	3. Abdur Rahman Khel—*contd.*	5. Rasul Khel	As on previous page.
			6. Shabra Khel	
			7. Ali Muhammad Nmasi	
			8. Mushki	
			9. Jamsheri	
		4. Abdur Rahim Khel	1. Shekh Mali Nmasi	Ari Channa, Gurandona, Jabba Killa, Jandir, Khanki Bazar, Haidra, Nikka, Hissarak, Pindi Kuli, Spedara, Torsmats Darra (Abdul Kor, Faizu Killa, Mehdi Karam Garhi, Sadali Garhi, Talai Umar Kor).
			2. Mir Ali Khel	
			3. Lashkari Khel	
			4. Askari Khel	
		5. Mir Kalan Khel	1. Takhta Beg	Abdul Rahman Khel, Bahram Khak, Jab, Jabbai, Kahu Darra (Ahingra, Asparki Kas, Azim Kanra, Bahram Killi, Mir Ayaz Killa, Mitha Khan Pakha, Sarkanra, Shwai, Spedara, Yakh Kamar, Zirkasai), Khanki Bazar.
			2. Mirza Ali Khel	
			3. Abdur Rahman Khel	
			4. Haibat Khel	
			5. Bela Khel	
			6. Shadu Nmasi	
			7. Nazar Khel	
			8. Bai Nmasi	
			9. Shahi Nmasi	
			10. Khadi Nmasi	
			11. Mian Nmasi	

3. Alizai or Sturi Khel	1. Barawal	1. Afzal Khel	Ismail Khel	Akhmal Garhi.
		2. Lalbi Khel	Barid Khel	Baigarhi, Barkai, Barwan, Binagarhi, Chalgozi, Chamjani, Ghundai, Khoa, Lwata, Shiraz Garhi, Swaikot, Tariai, Tsakai, Zaramela.
	2. Tirahwal	1. Saidan	..	Bar and Larand Khel, Anjanni, Chalgozi, Khoa, Skundai, Tazi Khel.
		2. Chamkanni	..	
		3. And Khel	..	
		4. Tazi Khel	..	
		5. Anjanni	..	
		6. Skundai	..	
4. Muhammad Khel	1. Bar Muhammad Khel	1. Baba Nmasi	..	Ambuda, Babar Ghar, Chari, Daluri, Dappa, Dargai, Ghauz Darra, Hosaini, Kandao, Jabbar Janudak, Kambar Ali Garhi, Khamal, Khandu, Kuanz, Kuriach, Markhwan, Maura, Mira Kor, Mith Thanda, Mundai, Murghai China, Pitao Mela, Sampatti, Saraghai, Sara Mela, Sarkot, Sarobi, Shandwanai, Star Pakha, Tang Gharu, Thali (caves), Torangai, Zaffa Killa.
		2. Miraziz Khel	..	
		3. Khwaidad	..	
		4. Allahdad Khel	1. Ali Khurdza Khel	
			2. Durga Khel	
			3. Sheikh Mali Khel	
		5. Tirahi (hamsayas)	..	
	2. Abdul Aziz Khel	1. Kamal Khel	..	Azar Khel, Dharma, Hissar, Kadam Khel, Kalat, Kalaya, Kharshah, Lal Mela, Naur Garhi, Sultanzai, Usmanzai.
		2. Kadam Khel	..	
		3. Azar Khel	..	
	3. Mani Khel	1. Badda Khel	..	Ahinposh, Ahmad Khel, Ajmiri, Badda Khel, Chindako Mela, Ghulam Husain Killa, Haidar Garhi, Sabura Garhi, Sabzi Killa, Tagha Mela.
		2. Mast Ali Khel	..	
		3. Saburai Khel	..	
		4. Mirwaz Khel	..	
		5. Zikria Khel	..	

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Clan.	Division.	Sub-division.	Section.	Villages.
4. Muhammad Khel—*contd.*	3. Mani Khel—*contd.*	6. Sabzi Khel	..	As on previous page.
		7. Isa Khel	..	
		8. Ahmad Khel	..	
	4. Sipah	1. Mita Khan Khel	..	Daulat Musa, Fakir Hosain Killa, Khairposhta, Lalpura, Mandatti, Mir Asghar Mela, Palosi, Sarai, Saya Mela, Shira, Khano Khwar, Timar Mela, Usi, Zera.
		2. Sultan Khel	..	
		3. Ambara Khel	..	
		4. Lakhkari Khel	..	
	1. Firoz Khel	1. Jaisal Khel	1. Mir Hussan Khel	Akt Kandao, Babara Naka, Baghrai, Chungrana, Goin, Gidrai, Haidar Khel, Karitai, Katakanri, Kharappa, Laghunai, Mario Mela, Mirbak, Mir Kundan, Pitao Mela, Sam, Shina Mela, Tor> Mela, Torkanri, Sapri, Ziana Khel.
			2. Tajak Khel	
			3. Shekh Mali Nmasi	
			4. Muwali Khel	
		2. Sarang Khel	1. Zaina Khel	
			2. Dost Nmasi	
			3. Adam Khan Nmasi	
			4. Dadar Khel	
			5. Miranzai Khel	
			6. Kimat Khan	
			7. Haidar Khel	
			8. Ghairat Khel	
			9. Ismail Khel	
			10. Mir Ahmad Khel	
			11. Kasim Khel	

5. Daulatzai				
	2. Bizoti	1. Kambar Khel	1. Shahbad Khel	Bizoti (one in Upper and one in Lower Mastura valley), Danakhula, Ganderai, Gara, Ublan.
			2. Abá Khel	
			3. Betani	
			4. Mir Beg Khel	
			5. Gadai Khel	
		2. Yar Kuli Khel	1. Yaru Khel	
			2. Said Ali Kor	
			3. Zamur Khel	
			4. Salim Kor	
			5. Aidú Khel	
			6. Zafran Kor	
			7. Khesri Khel	
		3. Chawar Khel	1. Amir Khan Kor	
			2. Khwaidad Khel	
			3. Pula Kor	
			4. Sharif Khel	
			5. Muhammad Amir Shah Kor	
			6. Paiao Khel	
		4. Mir Kulli Khel	1. Shabi Khel	
			2. Bahadur Khel	

Clan.	Division.	Sub-division.	Section.	Villages.
			3. Timar Khel	
			4. Khwaja Khidar Khel	
			5. Batar Khel	
		4. Mir Kulli Khel—*contd.*	6. Tor Khel	As on previous page.
			7. Tuti Khel	
	2. Bizoti—*contd.*		8. Maram Khel	
			9. Raji Khel	
		5. Mir Ali Khel	..	
			1. Dost Mali Khel	
5. Daulatzai—*contd.*			2. Rajmir Khel	
		1. Baranka Khel	3. Kadu Khel	
			4. Buzar Khel	Balandra, Ismail Para, Kamar Mela, Pitao Mela, Sara Mela, Sharokada, Spedara, Thands, Zaghdarra.
	3. Utman Khel		5. Hashmi Khel	
			1. Haidar Ali Khel	
		2. Fateh Khan Khel	2. Shahi Khel	
			3. Yar Ali Khel	
			4. Aba Khel	
				Trans-border.—Bagharo, Dukai, Ghauzgharra, Kandao, Kuzkoro, Nanizai, Sandaiai, Staro Ghari, Taghu, Uzda Pakha.
			1. Dalak Beg	
			2. Haidar Beg	*In British territory.*—Fakiri Mela, Kaliarosam, Kata Naka, Kharo Tibbi, Kharapo, Khweli, Saragarhi, Sarmalo, Tang, Salor Silai, Siriatang.
		1. Babi Khel	3. Waz Beg	
			4. Khan Beg	

6. Ismailzai	1. Rabia Khel	2. Afzal Khel	1. Bazid Nmasi	*Trans-border.*—Musa Mela, Nur Gur Mela, Sangar.
			2. Sikandar Nmasi	*British Territory.*—Dhar, Khazza, Makaddu, Kabar.
			3. Shamsho Nmasi	
		3. Paiavi Khel	1. Mirza Ali Nmasi	*Trans-border.*—Darwezo Mela, Ghauzgharra, Gwada, Inzar, Jandasam, Kalaya, Katsa, Palosa Tang, Saifal Darra, Sarmela, Shakari, Shakartang, Torkanri, Tsalo. *British Territory.*—Bair Killa, Inzari Patti, Mulla Tabbi, Star Samana, Torasatta, Torapakha.
			2. Dur Nmasi	
			3. Alahdad Nmasi	
			4. Khwaja Ali Nmasi	
		4. Parigh Shan	1. Miadad Nmasi	*Trans-border.*—Ghauzgharra, Gulam Mela, Mian Khan, Sappar, Naka Mela. *British Territory.*—Kharappa, Murgai China, Naur Killa, Prekari, Sagro kach, Sangharo.
			2. Tarkhan Nmasi	
		5. Ayaz Khel	1. Nani Nmasi	*Trans-border.*—Band Ali, Baza, Fakiran Mela, Ghauzdarra, Liwanai Tang, Naka Mela, Tabbi. *British Territory.*—Kamar Mela, Naka Mela, Zira.
			2. Nuri Nmasi	
			3. Kajir Nmasi	
			4. Matta Khel	
	2. Brahui Khel	1. Zari Nmasi	Rabia Khel Hamsayahs	Dadin Killa, Jarib, Sartop, Utmela, Zanda.
		2. Tul Nmasi		
		3. Maddu Khel	Ali Khel Hamsayahs	
		4. Shah Mansur Khel		
	3. Akhel (Ibrahim Khel)	1. Masan Khel	1. Mahlam Kor	Abdul Azam Mela, Kharappa, Muhammad Amir Mela, Tanda Mela, Talai.
			2. Sheikh Kor	
			3. Mahwali Kor	

Clan.	Division.	Sub-division.	Section.	Villages.
6 Ismalizai—*contd.*	3. Akhel (Ibrahim Khel) —*contd.*	2. Mandrak Khel	1. Shahmali Nmasi 2. Dallak Nmasi 3. Humai Nmasi 4. Painda Khel 5. Said Khel 6. Hindki Khel	Dargai, Hamid Mela, Hosain Garhi, Kharappa, Khwaja, Mardu Garhi, Mowazi Mela, Narik, Shadala, Shahbaz Garhi, Shandaunai, Torkanri.
		3. Sarki Khel	1. Rain Khel 2. Daulat Nmasi 3. Jabbaro Nmasi	Chagru Darra (Abdulla Khan Garhi, Akbar Khan Garhi, Biland Garhi, Bazai, Dad Khan Garhi, Lwara Mela, Miram Shah Garhi, Mir Hassan Garhi, Mirza Ghari), Madukar, Margharu, Kharrapa, Mamakhan, Said Ali, Sarki Khel, Suk.
	4. Mamazai (Daradar)	1. Machi Khel	1. Allah Khan Nmasi 2. Bura Khan Nmasi 3. Imam Din Nmasi	Arkhi, Star Killa.
		2. Khadi Khel	1. Kamal Nmasi 2. Ashraf Nmasi 3. Said Ali Nmasi 4. Sardar Nmasi	Halim Khan Killa, Jan Khan Killa, Karbogha, Mir Ahmad Shah, Sharif Khan Killa, Star Killa.
		3. Miro Khel	1. Bada Khan Nmasi 2. Daria Khan Nmasi 3. Said Khan Nmasi	Halim Shah Killa, Khawas Khan Mela, Kamar Mela, Nurgul Mela, Sartop, Star Killa.
		4. Sikandar Khel		Mamanai, StarKilla, Tabba Kanri.
		5. Khawas Khel		Kuanz, Saidak Garhi, Zankada.

	5. Khadizai	1. Malam Kor	..	Sadarai, Tutgarhi.
		2. Nur Sher Kor	..	
		3. Miru Khel	..	
		4. Ramdad Khel	..	
		5. Bahadur Khan Nmasi	..	
		6. Tar Khan Nmasi	..	
	6. Isa Khel	1. Gowaro Nmasi	..	Churi Tang, Ghotak, Isa Khel, Kot Tatani (in Mishti country).
		2. San Khel	..	
		3. Kali Khel	..	
		4. Miru Khel	..	
	7. Sada Khel	1. Nakshband Kor	..	Ghundakki.
		2. Kabir Khel	..	
		3. Suliman Khel	..	
		4. Farid Khel	..	
		5. Muhammad Khel	..	
7. Mishti (Hamsayahs)	1. Mamizai	1. Bazid Khel	..	Ajmir Mela, Auzghalai, Ghamiaro Ghari, Dargai Tal, Fakir Mela, Ghulam Hosain Mela, Kandi Mishti, Kasikizara, Khairulla Mela, Khan Bahadur Mela, Khadrai, Kurban Mela, Mir Ali Mela, Sherulla Garhi, Tuti Mela.
		2. Miru Khel	..	
		3. Koidad Khel	..	
		4. Sakki Khel	..	
		5. Aziz Khel	..	
		6. Ayaz Khel	..	
		7. Saddo Khel	..	
		8. Char Khan Khel	..	

Clan.	Division.	Sub-division.	Section.	Villages.
7. Mishti (Hamsayahs)—*contd.*	2. Drewandi or Wandgrai	1. Mamazai	..	
		2. Dad Khel	..	
		3. Bahlolzai	..	
	3. Hassanzai	1. Shirak Khel	..	
		2. Masti Khel	..	
	4. Utmani	1. Moza Khel	..	Ibrahimo, Jafar Killa, Utmani Mela.
		2. Hossain Khel	..	
	5. Darwi Khel	1. Manda Khel	..	Abdulla Nur Killa, Balizo Mela, Balozai, Chinar, Dungai Killa, Ghuzdarra, Gul Muhammad Mela, Janumai Kar Mela, Kasha, Kurban Killa, Makbar Killa, Makhi Mela, Mir Khan Killa, Nazir Killa, Shah Hosain Mela, Shalzara, Sharando Killa, Sharif Mela, Taghasam, Tokanrai, Wali Killa, Zara Killa, Zawan.
		2. Shaib Khel	..	
	6. Haidar Khel or Khumarai	1. Ali Khan Khel	..	Badaor, Badgor, Ghurghuri China, Goin, Loara Mela, Mahwali Killa, Mian Mela, Mir Ghara, Nasim Kasim Killa, Naur Killa, Said Asghar Killa, Sakhi Mela, Sangra, Sarina, Sarlai.
		2. Gujar Khel	..	
		3. Mama Khel	..	
		4. Ghulam Ali Khel	..	
	1. Aziz Khel	1. Fakir Khel	..	Budaon, Daraz Mela, Janbaz Mela, Kala Karro Mela, Kashkizara, Kul Mazid Khan Garhi, Maza Garhi, Mazri Mela, Pakhtanai, Sabro Nmasi Killa, Star Killa, Star Kuz, Tanguna, Torghari, Waraghano Garhi, Zafar Mela.
		2. Sabro Nmasi	..	
		3. Langar Khel	..	
		4. Shinko Khel	..	

8. Malla Khel (Hamsayahs)	2. Kutab Khel	1. Abdul Khel	..	Gabrai, Kul, Maza Garhi, Maizulla Mela, Nur Sher Mela, Pakhtana, Sarfaraz Mela, Star Killa, Star Kunz, Tanguna, Torghari.
		2. Khiddar Khel	..	
		3. Daria Khel	..	
		4. Darwez Khel	..	
	3. Ghar Khel	1. Khadi Khel	..	Bahram Khan Mela, Drezoti, Fakiran Killi, Jalo, Khanzada Mela, Kharki, Kul, Mulalai, Star Killa, Surtalab, Tanguna, Unai, Ut-Mela, Warwa.
		2. Nazar Ali Khel	..	
		3. Lakri Khel	..	
		4. Barak A'am Khel	..	
	1. Bazid Khel	1. Rangin Khel	..	Dobandi, Dran, Drangai, Kandan Mela, Lagha Darra, Loara Mela, Mauza Garhi, Mir Mela, Naka Mela, Rangin Khel, Sarabaghal, Takhtak, Talai, Torsmats, Urmur, Zokhanai.
		2. Abdul Rahman Khel	..	
		3. Muhammad Khan Nasi	..	
9. Sheikhan (Hamsayahs)	2. Umarzai	1. Kambar Khel	..	Chappar, Chowdai, Dran, Lakanai, Loara Mela, Mian Khel, Mir China, Sarakhwah, Shakh Mela, Tara, Takhtak, Talai, Torsmats, Ut-Mela.
		2. Musa Khel	..	
		3. Tirahi	..	
	3. Samoza	1. Suleman Khel	..	Abdul Nabi Garhi, Chand Mela, Daran, Kangana, Khara, Loara Mela, Miram Sher Mela, Nazeno, Takhtak, Talai, Torsmats.
		2. Ali Khan Khel	..	
10. Ali Khel (Hamsayahs)	1. Khwaja Awas Khel	1. Chur Khel	..	Abdul Khel Killa, Adam Khan Mela, Alaf Khel Killa, Anwar Shah, Azram Mela, Ballana, Darra Shah Mela, Gandital, Gulfaraz Mela, Gul Hosain Mela, Gulistan Mela, Gulshah Mela, Habib Garhi, Haidar Mela, Idat Khan Mela, Manga Mela, Mastotai, Mozam Mela, Muhammad Akram Mela, Muhammad Ghulam Mela, Nawazo Mela, Rasul Khan Mela, Sagarina Sarki Mela, Tang, Tangi tal, Tirahi Pakha, Zakhtan, Zara pakha.
		2. Sahib or Mirwas Khel	..	
		3. Baland Khel	.	
		4. Sarmast or Shahwas Khel	..	
		5. Mamat Khel	..	
		6. Alaf or Sher Khel	..	

Clan.	Division.	Sub-division.	Section.	Villages.
10. Ali Khel (Hamsayahs) —*contd.*	2. Jasrat Khel	1. Alam Khan Nmasi	..	Afzal Mela, Chappar, Chinar, Ghotak, Kago Kamar, Kandao, Khunda Mela, Mian Khan Mela, Nazu Khel Mela, Razi Mela, Saro Mela, Star Killa, Tajak.
		2. Fattu Nmasi	..	
		3. Nazu Khel	..	
		4. Naku Khel	..	
		5. Bari Khel	..	
		6. Isaf Khel	..	
	3. Aimal Khan Khel	1. Yarki Khel	..	Baliani, Gunda Mela, Kago Kamar, Kutak Mela, Shinawari, Tajaka.
		2. Masti Khel	..	
		3. Shah Ali or Zaru Khel	..	
		4. Tuti Nmasi	..	
		5. Tamash Khel	..	
		6. Darbush or Aka Khel	..	
	4. Zanka Khel	1. Kucha Khel	..	Khali Khan Mela.
		2. Marus Khel	..	
	5. Matanni	1. Ismail Khan Khel	..	Matanio Mela.
		2. Hasham Khel	..	
	6. Tsakarai	1. Malik Nmasi	..	Tsakarai Mela.
		2. Shahu Nmasi	..	
		3. Palavi Nmasi	..	
	7. Baba Nmasi Saidan	1. Mir Niamat Khel	..	Talai.
		2. Mir Shahwali	..	
		3. Mir Karim	..	

Safis.

The Safis or Kandaharis are supposed to be descendants of the original Gandhari of the country included between the Indus and Kunar rivers, bounded on the north by the Koh-i-Mor range, and on the south by the Kabul river. Of these, a great number emigrated in the 5th and 6th centuries to the valleys of the Helmand, being driven out by Jat and other Scythic tribes from across the Hindu Kush. The remainder retained their position, but were much harassed by the expeditions of Mahmud of Ghazni in the 10th and 11th centuries. At the beginning of the 15th century the Gandhari who had emigrated to the Helmand returned to their original country, and the Mohmands, a branch of the Ghoria Khel tribe who followed them, occupied Gandhar and drove the original infidel Gandhari across the Kunar river, where they took refuge among a kindred people in Kafiristan. As time went on, the infidel Gandhari on the outskirts of Kafiristan, gradually accepted the Muhammadan creed, first passing through the "Nimcha," or half and half Kafir and Musalman stage. As long as they remained Kafirs or Nimcha, they were called so, but when they became Muhammadans they reverted to their original patronymics, and are now divided into two sections named Safi (Sufi) and Gandahari (Kandahari).

The Safis in all number about 12,000 families who are scattered about all over the country from Swat and Bajaur to Lughman and Tagao.

The main portion live in a wide valley, called the Sur Kamar valley, which divides the Baizai country from that of the Dawezais and Utmanzai Mohmands. It is bounded on the north and east by the Sarlarra range, and Utmanzai country, on the south by the Darwazgai range, and on the west by the Amrohi range. The valley is fairly well cultivated and though the Safis hold it on sufferance from the Mohmands, they are dependents of the Khan of Nawagai.

In most places they occupy a servile position, and are counted faithful servants and good soldiers. They are extremely bigoted and fanatical, and some, like the Akhund of Swat, who was a Safi, have risen to renown as Muhammadan saints. The Safis are divided into four divisions, the Kandaharis, Gurbuz, Masaud and Wader.

Division.	Section.	Settlements.
1. Kandaha is	1. Sepah 2. Kamal Khel 3. Mirza Khel 4. Amrohi	Wadan Shah, Karel Chingai, Kundo Kuhi Amroh in the Sur Kamar plain.
2. Gurbuz	1. Badinzai 2. Sulemanzai 3. Shahzada Kor 4. Katasar	Tarakki Tangi, Lakari, Kamar Killi, Katasar.
3. Masaud	1. Shamsho Kor 2. Aba Khel 3. Madur Kor 4. Ghilzai Kor	Kuz Chinarai, Ziarat, Kagapan, Khazina.
4. Wader	..	Northern slopes of the range south of the Kunar river.

Sam Ranizai.

This is a long narrow strip of country between the Hazarnao range of hills which form the southern boundary of Lower Swat and the border of British India, in the Peshawar District. The population is a mixture of Swatis, Bajazais, Khattaks and Utman Khel tribes, who have held out against the attempts of the Ghar Ranizais of Lower Swat to defeat them, and have now become united by necessity. The country is dry with no stream or river, and little rainfall. The system of government is purely democratic, there being no Khans or Chiefs of any importance. Beyond those in the Swat Levies, there are practically no men from this area serving.

The sections of the Sam Ranizais still correspond in name with those of the Ranizai tribe.

The principal villages are: Skakot, Dargai, Kharkai, Kadam Khel, Kangarai, Dobandai, Kachai, Changarai, Badraga, Shingrai, Garhai, Bar Mirdeh, Musa Mina, Totai Kot, Miana, Irozshah, Arian Kot, Mariobad, Watar, Kaldara, Sorana.

Shinwaris.

The Shinwaris belong to the Kansi branch of the Sarbani Pathans. They accompanied the Ghoria Khel in their movement eastwards in the sixteenth century, and displaced the Gigianis, Tarkanris, and Muhammadzais from Ningrahar, where the major portion of the tribe now lives. Ningrahar is the name given to the portion of the Jelalabad valley which extends from the west of

the Safed Koh to within six or eight miles of the Kabul river, and from the Pandpari range westwards to a line drawn from the Sikaram peak to Gandamak. The country is divided into a number of glens which are named, reading from west to east, the Chapriar, Mazina, Kot, Mahman, and Pekha. A number of alien tribes also live in this tract including the Khugianis (Ghurghusht Pathans) who live in the west. Tajiks and Dehgans are intermixed amongst both tribes, and the Marjan Khel and Mullagoris, poor and small tribes, live between the Nazian glen, which joins the Pekha glen, and the Pandperi range. The tribe is divided into four divisions, the Mandehzai, Sangu Khel, Sipah, and Ali Sher Khel, and can muster about 12,000 fighting men. Of these the last, the Ali Sher Khel, is the only one which comes under the British sphere of influence, and owns the Loargi plateau and the hills to the south of the Khaibar route between the Kanda ravine and Torkham. The Ali Sher Khel are well off, owning good, substantial, fortified homesteads. They can muster about 1,000 fighting men, and are fairly well armed: they retain close relations with their kinsmen across the border. The men are fine and wiry and make excellent soldiers, and are good shots. When serving in regiments, they are remarkably clean in their appearance and dress.

Shinwaris have obtained a bad reputation on account of their addiction to rifle thieving. This has been in a great measure due to the fact that many enlisted belong to that portion of the tribe outside the British sphere of influence, and hence, it has been easy while serving at frontier stations, for them to reach their own country without fear of punishment. Were the enlistment confined to those residing within the British sphere of influence, this disadvantage would disappear.

With the exception of some 200 serving in the Khaibar rifles, in which corps they rendered splendid service in 1897, very few are enlisted. The most convenient centres for enlisting them are Landi Kotal or Peshawar.

Division.	Sub-division.	Section.	Villages and Settlements.
1. Ali Sher Khel	1. Paset Khel	..	Darband near Painda Khak.
	2. Aotar Khel	..	Ningrahar.
	3. Kali Khel	..	Ningrahar.
	4. Par Khel	..	Par Khel.
	5. Sheikh Khel	1. Zadi Khel	..
		2. Mir Ahmed Khel	..

Division.	Sub-division.	Section.	Villages and Settlements.
1. Ali Sher Khel —*contd.*	6. Piro Khel	1. Khan Khel	A few families at Shpola in the Khaibar, the remainder at Piro Khel.
		2. Shudan Khel	
		3. Mat Khel	
	7. Isa Khel	1. Sheikhmal Khel	Sheikmal Khel.
		2. Khwaga Khel	Khwaga Khel Mukhtar Khel, Khargali, Bagh, Algudai and Ningrahar.
		3. Ash Khel	Ash Khel.
		4. Sher Khel	..
		5. Toti Khel	..
2. Mandezai	..	..	Ningrahar.
3. Sangu Khel			
4. Sepah			

Turis.

The Pathan genealogies show the Turis, as well as the Jajis, to be Ghurghusht Pathans of the Kakai Karlanri branch, descended from Khugiani. Their Pathan origin is, however, doubtful, and they are more probably of Turkish descent, from the followers of Jhenghiz Khan and Timur. They themselves claim descent from one Toghani Turk who came from Persia and settled at Nilab in the Punjab. The Jhelum district Awans also claim descent from Kutab Shah, a ruler of Herat, who they state was an ancestor by a Turki wife, of the Turis and Jājis. There thus appears to be some connexion between the two. From Nilab the tribe appears to have annually emigrated during the hot weather to the Kurram valley, then owned by the Bangash. In his diary of the year 1506 A.D. the Emperor Baber mentions the presence of Turis in the Kurram valley. About the year 1700 A.D., owing to a quarrel arising out of insults offered to the Turi women, the Turis and Jājis, who were then united, attacked the Bangash, taking by degrees Burki, Peiwar and Shalozan. The Jajis took possession of the Jaji Maidan, and the Turis gradually made themselves masters of the Kurram valley, the Bangash becoming Shiahs and remaining as hamsayahs. The Turis maintained possession of the valley till the middle of the 19th century, when they were in turn conquered by the Afghans, who remained till the Afghan war of 1879-80. The Turis then for a period took over the country again, which resulted in anarchy, and the appointment of Chikki, the Zaimukht, as governor, by the

Afghans. Finally the Turis came under the protection of the British Government in 1892.

The Kurram consists of a valley 8—12 miles broad and about 80 long, lying on either side of the Kurram river, from Karlachi down to Thall. The upper portion of the valley is a broad open plain, which slopes up to the base of the Safed Koh, and contains the chief villages of Shalozan, Malana, Zeran and the Peiwar group. As far as Sadda is known as the Upper Kurram, and from Sadda to Thall, the Lower Kurram. The tribes bordering on the east are the Chamkanni, the Alisherzai and Massuzai (Orakzai) and the Zaimukht: on the south the Kabul Khel Wazirs: on the west the Makbals, Mangals, Jajis, and Afghan Hariob, all of them, excepting the Jajis of Hariob, Chakmannis of Keraiah, and Alisherzai, being hostile to the Turis. The total male population of the Kurram is about 30,000, of which the Turis number some 6,000, the remainder being made up of Bangash, Mangals, Chamkannis, Makbals, Jajis and smaller hamsayahs such as Matanis, Watezais, Hazaras and Kharotis. The Zaimukht trench into the valley in Lower Kurram at Alizai 14 miles below Sadda. The Shiah Bangash take their place as equals of the Turis, while the Sunnis of that tribe are hamsayahs.

Every Turi—and by Asil Turi is meant one who can shew that he or his sub-section own land at Peiwar or Malana—is the spiritual disciple (murid) of some Sayad or "pir," and from this practice of "pir-muridi" four great families of Sayads have arisen—

(1) of Tirah
(2) of Ahmadzai
(3) of Kirman
(4) of Maora
} in Kurram.

The first family composes the Mian Murid (Ting Gundi or firm faction) and the remaining three the Drewandi (Sust Gundi or lax faction). The Mian Murid faction is numerically weaker but is more united. The Drewandi, owing to being dwellers of Kurram, are more patriotic. There are also the two political factions of Tor and Spin Gundi. In consequence of these factions, as well as other feuds of all descriptions, there is no tribal combination, and every Turi is an absolute democrat who thinks himself as good as his neighbour, and cannot bear to see anybody in authority over him.

Hence he has an ambitious and vigorous character, which has proved useful in the formation of the Kurram militia, in which some 800 are enlisted, including the Shiah Bangash called Turi Bangash, and Sayads who enlist as Turis. The

Turi makes an excellent soldier of good physique, combining Pathan dash with the more sober traits of the Punjabi Muhammadan character. Although apparently eager to do so, they have not at present been enlisted into the native army, but it is doubtful whether they would take kindly to universal service, as they are unhappy away from the valley. In any case, in the event of recruiting, a distinction should be made between the Asil Turi and the hamsayah. The best centre for recruiting them is Parachinar.

Clan.	Division.	Sub-division.	Section.	Villages.
1. Sargallai	1. Hamza Khel (Kuchi)	1. Spinkai	1. Jamal Khel 2. Adam Khel	Chiefly Nomadic, but share in the ownership of:—Kaman, Shalkhana, Matudal, Mianji, Taida Kotkai, Malana, Asikilla and Gorahmor. The Mallal camp in Mianji, Nasardin, Joori, and the Tseri hills of the Jajis and Makbals. In winter all sections migrate to Zorak-i-Kamar and Shobak.
		2. Mallal	..	
		3. Tarakki	1. Baikai 2. Shakar Khel 3. Saragulla 4. Aka Khel	
		4. Janak Khel	..	
		5. Pari Khel	..	
		6. Sati Khel	..	
		7. Dreplari	..	
		8. Badi Khel	..	
		9. Jaji	..	
		10. Kashshki Khel	..	
	2. Mastu Khel	1. Pirzai Khel	..	Tezsana, Maidanak, Mamozai, Badshah, Ahmadzai, Hakim Killa, Karim Killa, Sadara, Tarikot, Shakarkot, Baliamin, Jalami.
		2. Zakaria Khel	..	
		3. Hossain Khel	..	
		4. Haji Khel	..	
		5. Turka Khel	..	
		6. Gharibzai	..	
		7. Jani Khel	..	
		8. Maru Khel	..	
		9. Bugd Khel	..	
		10. Mina Khel	..	

N

Clan.	Division.	Sub-division.	Section.	Villages.
2. Chardai	1. Gondi Khel (Landai)	1. Ali Khel	1. Shamshai	On the left bank of the Kurram from Malkot to Ibrahimzai in :—Agra, Mulkoi, Amalkot, Ramak, Wali Muhammad Killa, Bangian, Walidad, Yakubi, Sanderkot, Topaki, Ibrahimzai, and on the right bank in :—Rana and Maura.
		2. Mamut Khel	2. Tanai Khel
			3. Nandar Khel
		3. Adin Khel	
		4. Kami Khel	
		5. Alam Khel	1. Rustam Khel
			2. Panjpai
			3. Mama Khel
	2. Alizai (Landai)	1. Mir Hassan	1. Muhammad Khel
			2. Chago Khel
		2. Ahmed Khel	Hyat Khel
		3. Malik Khel	Misri Khel
	3. Duparzai	1. Saro Khel	1. Daolat Khel
			2. Jafar Khel
			3. Sultan Khel
			4. Shubolan Khel
			5. Baghdiwar
			6. Megak
		2. Mirdad Khel	1. Kami Khel
			2. Dreplara
			3. Tar Khel
			4. Laimi Kar Khel
			5. Kachi Kana

Paiwar, Habib Killa, Kunj, Gambir, Agra, Alizai.

Paiwar, Shubolan, Bughdi, Alam Sher Killa, Dungila, Shakh Nur Killa, Machai, Gidara, Shingak, Barukhai, Karlachi, Tangi.

Urmars.

According to the genealogies, the Urmar Afghans are descended from Urmar, son of Sharkabun, and are near kinsmen of the Duranis. They themselves have a tradition that they came from Yaman in Arabia, and that their language, known as Urmuri or Bargista, was invented for them by a very old and learned man named "Umar Labān" some four hundred years ago. They claim to be descended from a certain Mir Barak, from whom one of the names of their tribe is derived. The probability is that they are of Hindki origin. They are located in Kaniguram in Waziristan, having been dislodged out of the hills south of the Tochi on the Lower Bannu and Tank borders about the end of the 14th century by the Wazirs. They then took refuge in the Loghar valley near Kabul, and later moved into their present holding. A good many are settled in the Bhawalpur State, and a large number near Peshawar in the villages of Urmar Payan and Urmar Bala. These, however, have abandoned their own language, and speak the dialects of the districts in which they are settled.

Those living in Kaniguram are estimated at 1,000 fighting men, and the male population of the villages near Peshawar is given in the census of 1901 as 2,961.

They are not desirable material for enlistment.

Ushtaranas.

The Ushtaranas are Ghurghusht Pathans, descended from Hannar, one of the sons of Muhammad-i-Gisu Daraz, a Sayad of Ush near Baghdad, who settled among and married into the Shirani tribes. They are allied to the Shiranis, Gandapurs, and Mishwanis. They were formerly settled among the Shiranis to the south of the Takht-i-Suleman, and until about a century ago were wholly pastoral. A quarrel with their neighbours, the Musa Khel, stopped their annual migrations, and the majority were forced to take to the plains for agriculture, many still remaining on the eastern slopes of the Suleman range as shepherds, the crest being held by Musa Khel and Zmarais.

A large number live in villages beyond the Dera Ismail Khan border just inside the Wuch Khui and Paiwar Khui passes, and in the Duki and Musa Khel tehsils of the Loralai district, the sections represented being the Masezais, who are the strongest, and the Dabzais and Umar Khel. Their villages are Shahbaz China, Sado China, Sawar China, Ghazi China, Palos Khurd, Paliani, Habib Killa and Duki.

From the villages beyond the Dera Ismail Khan border they cultivate the lands immediately under the hills. This tract consists of stony hills and arid valleys. About a quarter of the tribe live in the plains, their head-quarters being at Kirri Shamozai and Gurwali, a few residing in most of the villages in the plains, as well as in Draban, Chaudwan, Vihoa and other border towns. The Shiran stream is the boundary on the north between the Ushtaranas and Babars. The plain country is a compact block about thirteen miles by ten, dependent on rain for cultivation. A few of the tribe still trade as powindahs to Afghanistan and Bokhara with Mian Khel and Nasar caravans.

The tribe is divided into two main divisions, the Ahmadzais and the Gagalzais. The number of males at the census of 1901 was 2,270. The Ushtaranas are a fine, manly race, quiet and well behaved and good cultivators. Their tumandars, as the leading men are called, have great influence amongst them. A few take service in the native army and police. The most convenient centre for enlisting them is Dera Ismail Khan.

Utman Khel.

The Utman Khel are Sarbani Pathans of the Kodai Karlanri branch, who moved eastwards with the Yusafzais, and occupied their present territory simultaneously with the Yusafzai conquest of Swat in the sixteenth century. They are at the present day divided into the trans-frontier and cis-frontier Utman Khel.

Trans-frontier.

The trans-frontier portion occupies the country between the Rud river on the north, the Panjkora and Swat rivers on the east and south-east, and the Ambahar river on the south and south-west, their neighbours being the Tarkanris on the north, the Akozai Yusafzais on the east, and the Mohmands on the west: the Peshawar district being the southern boundary. The country is a network of low hills and nullahs and generally speaking unfertile and unproductive. The tribe is divided into eight divisions, the Ismailzai, Mandal, Alizai, Matakai, Peghozai, Bimarai, Gurai and Sinazai, of which the Ismailzai is the largest, and occupies the right bank of the Swat river. The Butkor sub division of the Ismailzai live south of the Rambat pass. The Mandal, Alizai, Matakai, Gurai and Shamozai sub-division of the Ismailzai inhabit the northern slopes of the Koh-i-mor range. A portion of the tribe belonging originally to the Peghozai, Bimarai, and Sinazai, divisions occupy Totai on the left bank of the Swat river below its junction with the Panjkora river, within Sam Ranizai limits.

There are no chiefs of any importance among the tribe, and the clansmen are very democratic. They are estimated to have some 9,000 fighting men, who are poorly armed.

The trans-frontier Utman Khel have always held themselves aloof from the British Government and hence few men have ever enlisted, though physically they are fine men.

Cis-frontier.

In the sixteenth century the Baizai Yusafzais who occupied the northern portion of the Yusafzai plain, being pressed by their neighbours, the Ranizais, called in the assistance of the Utman Khel and Khattaks. In return for these services certain lands among the Baizais were given to them, and in course of time these two tribes have spread and practically ousted the Baizais from their country. The Utman Khel hold the villages situated on the spur running down from the Pajja and Mora ranges. These are Khui Barmol, Pipal, Mian Khel, Sangao, and Kharki, of which the last is the largest. The villages of Shamozai and Matta on the north-west slopes of the Ganga Ghar range are also occupied by them. The number of males at the census of 1901 was 4,500. The cis-frontier Utman Khel are of excellent physique, and make good soldiers. They have latterly taken more freely to service, about 100 being in the native army, in addition to a few serving in local levies. A number of them engage in trade in Bengal. The most convenient centre for enlisting them is Mardan.

The following are the sections of the tribes represented in the various cis-frontier villages :—

Khui Barmol	Ismail Khel.
Pipal	Niliter Khel.
Mian Khan	Umbara Khel.
Sangao	Birmi Khel.
Kharki	Mixed.

Trans-frontier Utman Khel.

Division.	Sub-division.	Section.	Principal villages.
1. Ismailzai	1. Shamozai	1. Umar Khel 2. Sarni Khel 3. Sarkanri Khel 4. Paında Khel	Agra, Bagh pando, Dheri, Garangai, Saparai, Bandagai, Dandukai, Inzargai, Pangigaram, Sharbatai, Arang, Kolala, Kharkai, Pishtai, Surlandai, Targhao.
	2. Asil	1. Bıda 2. Balu	Kuhi, Sulai, Warsak, Nazar Miana. Ajoki, Mor Darra.

Division.	Sub-division.	Section.	Principal villages.
1. Ismailzai—*contd.*	3. Butkor	..	Dab, Danesh Kol, Kharai, Pandiali, Rambat, Shinai, Wartang.
	4. Takur	..	Biarai, Darmat, Behgamdarra, Kuherai, Sam Killi, Tangai, Takurabanda.
	5. Mandanr	..	Jabarai, Hisharak.
2. Mandai	1. Surai	..	Markhanre, Top, Manrogai, Warsak.
	2. Mata	..	
	3. Gadu	..	
	4. Dabar	..	
3. Alizai	1. Mahmunzai	..	Ghani Adai, Katai, Sara Miana, Sandalai, Shinkai, Badshah Kot, Batai.
	2. Isozai	..	
	3. Adrizai	..	
	4. Marchozai	..	
4. Matakai	1. Shahdad Khel	..	Dharai, Mantogai, Gams, Ghobanai, Indak, Sangar.
	2. Walidad Khel	..	
	3. Turi Khel	..	
5. Peghozai	..	..	Kotkuz.
6. Bimarai	..	..	Bara Miana.
7. Gurai	1. Khushai Kor	..	Bar Jam, Dozak Tangi, Jamal Tangi, Karmu, Makhai, Mir Khan, Saparai.
	2. Rahman Kor	..	
8. Sinnzai	..	..	Kot-Totai.

Wazirs or Darwesh Khel.

The Wazirs belong to the Kakai branch of the Ghurghusht Pathans, being descended from Wazir. From this common origin come the Darwesh Khel, which properly includes both Wazirs and Mahsuds, but the name has now practically been appropriated by the former. The original home of the tribe appears to have been in Birmal in Afghanistan, from whence they began to move eastwards at the close of the fourteenth century, and ousted the Khattaks from Shawal and the Kohat border north of the Tochi. In process of time they took possession of the mountainous region about Shuidar, and the whole country as far as the Gumal. Although the Mahsuds and Darwesh Khel are of common origin, they have long been at feud with each other, and differ greatly in habits and characteristics. The Darwesh Khel are divided into two divisions, the Utmanzais and Ahmadzais. The former live in the Tochi and hills adjoining it, in Shawal,

and on the Kaisora, Kaitu and Kurram rivers, while the bulk of the latter live round Wano, in Shakai, and on the western border of the Bannu district. The approximate fighting strength of the whole tribe is 25,400. Some 10,000 also live on the Upper Tochi in Birmal in Afghanistan.

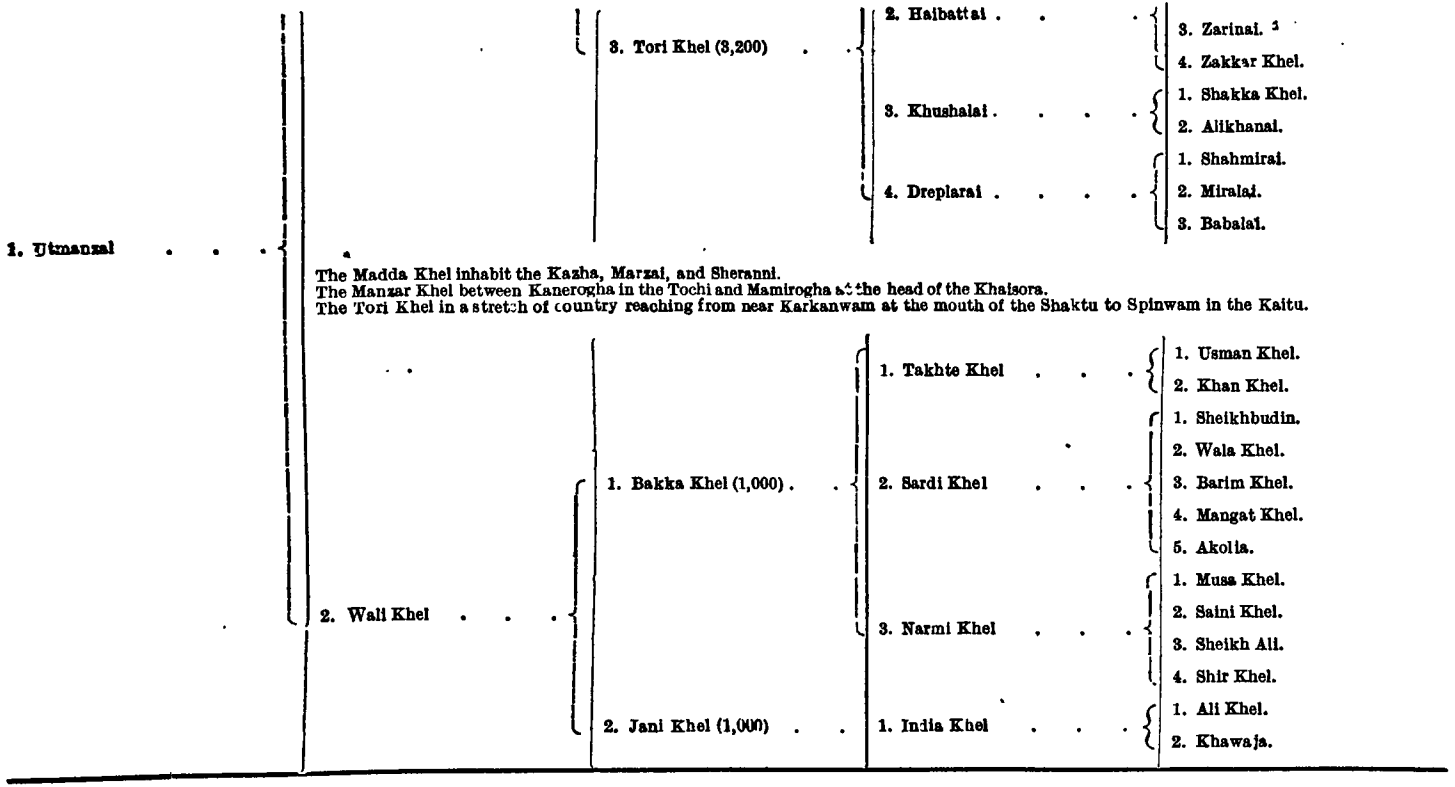
Owing to their country being poor the Darwesh Khel have lived by plundering their neighbours, and have thus formed into a naturally independent and democratic race with fine active physique.

Their occupations are mostly pastoral, and they wander according to the seasons up and down the country in search of grazing for their flocks. Many migrate in autumn to the Bannu district, where many are permanently settled, and pitch their encampments of goat's hair blanket tents (kezdi) there during the winter. Professedly the Darwesh Khel are Sunnis, but they have practically no knowledge of Muhammadan law, and are consequently much under the influence of their spiritual leaders. Their language differs considerably in accidence, vocabulary, and idiom from that of the northern Pathan on the Kohat or Peshawar frontiers. Ā is pronounced ō, i pronounced ū, ō pronounced ē or ī, and ū pronounced ī.

The usual dress of the Wazirs consists of a dirty white, blue, or red pagri, "walmastanai," tied rope fashion round their temples, a white or grey woollen smock (angarka or sharai) and white cotton pyjamas. Sandals are worn, usually made of māzri or leaf of the dwarf palm. Their clothes and persons are generally exceedingly dirty. They supply a large number of recruits, in all some 800, to the native army and militias, and their qualities as soldiers are well spoken of. The sections more strongly recommended are the Madda Khel, Mohmit Khel, Tori Khel, Kabul Khel, Bakka Khel, Khojal Khel, Umarzai, Jani Khel, Isperka and Hathi Khel. In recruiting care should be taken to avoid enlisting Shudiakis, who are slaves of the Mohmit Khel, and Saiadgis, descendants of a Sayad named Sadiq, who are to be found in the Zowe valley, Shawal, Dawar Ghar and the Dandi plain.

The best centres for enlisting Wazirs are Wano and Miran Shah. It is preferable to avoid Bannu as there is every prospect of undesirable material, such as Bannuchis, being produced there in place of them.

Clan.	Division.	Sub-division.	Section.	Sub-section.
		1. Mansar Khel (400)	1. Ali Khel	1. Kalandar Khel.
				2. Khona Khel.
				3. Baryam Khel.
				4. Bijal Khel.
				5. Skandi Khel.
			2. Star Dalaton Khel	1. Dalaton Khel.
				2. Sikandar Khel.
		2. Madda Khel (2,000)	1. Asimadda Khel	1. Sarki Khel.
				2. Bozi Khel.
			2. Macha	1. Shakhalai.
				2. Mushakkai.
				3. Mir Hassani.
	1. Ibrahim Khel		3. Bakshi Khel	1. Manaka.
				2. Jabor Khel.
				3. Tawas Khel.
				4. Kalandar Khel.
				5. Sabo Khel.
				6. Mirsan Khel.
			1. Shogai	1. Khoja Khel.
				2. Ali Khel.
				1. Maddi Khel.
				2. Rasul Khel.


1. Utmanzai
3. Tori Khel (3,200)
2. Haibattai
3. Zarinai.
4. Zakkar Khel.
3. Khushalai
1. Shakka Khel.
2. Alikhanai.
4. Dreplarai
1. Shahmirai.
2. Miralai.
3. Babalai.
The Madda Khel inhabit the Kazha, Marzai, and Sheranni.
The Manzar Khel between Kanerogha in the Tochi and Mamirogha at the head of the Khaisora.
The Tori Khel in a stretch of country reaching from near Karkanwam at the mouth of the Shaktu to Spinwam in the Kaitu.
1. Takhte Khel
1. Usman Khel.
2. Khan Khel.
1. Bakka Khel (1,000)
2. Sardi Khel
1. Sheikhbudin.
2. Wala Khel.
3. Barim Khel.
4. Mangat Khel.
5. Akolia.
2. Wali Khel
3. Narmi Khel
1. Musa Khel.
2. Saini Khel.
3. Sheikh Ali.
4. Shir Khel.
2. Jani Khel (1,000)
1. India Khel
1. Ali Khel.
2. Khawaja.

Clan.	Division.	Sub-division.	Section.	Sub-section.
			1. India Khel—*contd.*	3. Dera Khan.
				4. Mir Ali Khel.
				5. Waruka.
		2. Jani Khel (1,000)—*contd.*	2. Tor	1. Hindi Khel.
				2. Mohmit Khan Khel.
				3. Bachagui.
			3. Malik Shahi	1. Mamon Khel.
				2. Mina Khel.
				3. Miyan Khel.
				4. Umar Khan Khel.
	2. Wali Khel—*contd.*		1. Saifali	1. Badda Khel.
				2. Sher Ahmad Khel.
				3. Isa Khel.
		3. Kabul Khel (3,000)	2. Palpali	1. Kajji Khel.
				2. Nandar Khel.
				3. Khandar Khel.
				4. Sharbat Khel.
				5. Pashmin Khel.
			3. Miamai	1. Madda Khel.
				2. Khwaja Khel.
			4. Malik Shahi	1. Jamal Khel.
				2. Matkai.

1. Utmanzai—*contd.*

The Bakka Khel have a few villages in the upper part of the Mana, a valley running into Shawal, and large possessions on the border of the Bannu district about Mirian, and the mouths of the Tochi and Khaisora passes.

The Jani Khel chiefly in the Bannu district at the mouth of the Khaisora.

The Kabul Khel live in the winter on the Kurram between Thal and Zarwan, and in the summer migrate to Birmal in Afghanistan and the western outskirts of Waziristan and Shawal.

- 3. Mohmit Khel
  - 1. Bora Khel (1,000)
    - 1. Shadi Khel
      1. Aziz Khel.
      2. Mot Khel.
      3. Balli Khel.
      4. Jallal Khel.
      5. Isab Khel.
      6. Shelkhwade.
    - 2. Abdul Khel
      1. Machi Khel.
      2. Sikande- Khel.
      3. Tol Khel.
      4. Dalta Khel.
  - 2. Wuzi Khel (800)
    - 1. Dirdonai
      1. Muha Khel.
      2. Badi Khel.
      3. Sarmast Khel.
      4. Ikhtiyar Khel.
      5. Haibat Khel.
      6. Babbersara.
    - 2. Dosallai
      1. Ghulap Khel.
      2. Lochi Khel.
      3. Walat Khel.
      4. Sulemanai.

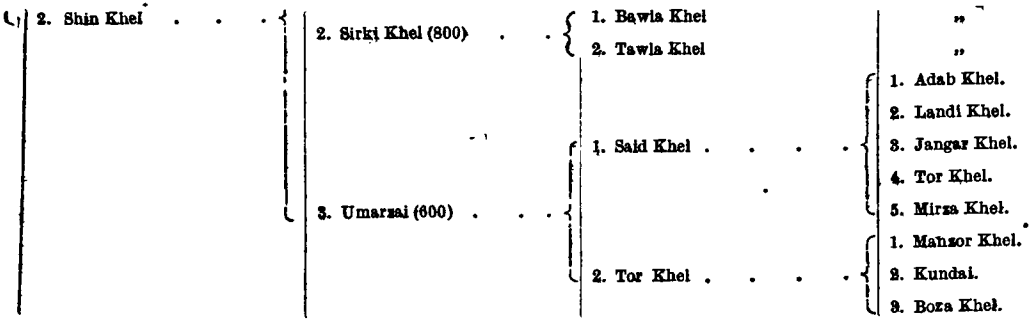
Clan.	Division.	Sub-division.	Section.	Sub-section.
1. Utmanzai—*concld.*	3. Mohmit Khel—*contd.*	2. Wuzi Khel (800)—*contd.*	3. Misakkai	1. Loliya Khel.
				2. Bozia Khel.
				3. Tar Khel.
				4. Shakar Khel.
				5. Darmonai.
			4. Asad Khel	1. Mir Khan Khel.
				2. Drepiari.
				3. Mirza Khel.
				4. Razonai.
			5. Mandi Khel	1. Darak Khel.
				2. Bakshai.
				3. Gogai.
				4. Masti Khel.
			6. Darre Khel	
		3. Khaddar Khel (680)	1. Ali Khel	1. Nmar Khel.
				2. Idar Khel.
			2. Bara Khozai	1. Mian Khel.
				2. Khan Khel.
			3. Mad Khozai	1. Mand Khel.
				2. Mira Khel.
				3. Zira Khel.

- 4. Hassan Khel (400)
  - 1. Muhammad Khel
    - 1. Fateh Khel.
    - 2. Dreplari.
  - 2. Balal Khel
    - 1. Nur Khel.
    - 2. Drenomi.
    - 3. Shadi Khel.

The Bora live in the Sheratala and Palosin plains and on the Kaitu, with summer quarters at Razmak and Dandi.
The Wuzi Khel in the Khaisora, Dandi and Kaitu, with summer quarters about Razmak and Shawa in the Kaisora.
The Khaddar Khel reside on the banks of the Tochi between Datta Khel and Sheranni.
The Hassan Khel live on the Kaitu valley and migrate in summer to Laram.

- 2. Ahmadzai
  - 1. Kalu Khel
    - 1. Isperka (1,300)
      - 1. Muhammad Khel
        - 1. Kalat Khel.
        - 2. Girani Khel.
        - 3. Mirza Khel.
        - 4. Fatma Khel.
        - 5. Zoliya Khel.
        - 6. Shadaka.
        - 7. Kozi Khel.
        - 8. Koda Khel.
      - 2. Sudan Khel
        - 1. Baghban Khel.
        - 2. Bakol Khel.
        - 3. Barat Khel.
        - 4. Kundi.
      - 3. Sadda Khel
        - 1. Mandi Khel.
        - 2. Sharak Khel.
        - 3. Sabogai.
        - 4. Umar Khel.

Clan.	Division.	Sub-division.	Section.	Sub-section.
	1. Kalu Khel—*contd.*	2. Nasradin (7,210)	1. Shadi Khel	1. Khojal Khel.
				2. Bizan Khel.
				3. Paiuda Khel.
				4. Budin Khel.
				5. Khunia Khel.
			2. Bomi Khel	1. Zalli Khel.
				2. Tojiya Khel.
				3. Gangi Khel.
				4. Ali Khel.
	The Isperka or Sperkai are inhabitants of the Bannu district, with summer settlements in Razmak, Su idar, and Shakai. The Nasradin live at Wana with settlements in British territory and Gumatti.			
2. Ahma zai—*contd.*		1. Hathi Khel (2,000)	1. Khandar Khan Khel	1. Dodi Khel.
				2. Patol Khel.
				3. Biak Khel.
				4. Barmi Khel.
			2. Idal Khel	Bakar Khel.
			3. Pirba Khel	1. Jira'ki.
				2. Kundai.
				3. Tos Khel.
			4. Musa Khel	1. Waligai.
				2. Tori Khel.
				3. Ali Khel.



The Hathi Khel own land in Bannu and the Tal extending to the Kafir Koh range. They also possess land in Shakai and Wana.
The Sirki Khel hold lands in Bannu and Wana.
The Umarzai possess land in Bannu near Mandawam on the Shaktu, near Chapri and Garang north of Bannu, and summer in Razmak.

Yusafzais.

The Yusafzais are the descendants of the ancient Gandhari who originally occupied the Peshawar valley. They migrated from thence to the Helmand valley in the 5th century, and fused with the Afghans of Ghor. In the fifteenth century, owing to pressure, the Khakhai Khel, which included the Yusafzais, Gigianis, and Tarkanris, with their relations the Muhammadzais and Utman Khel, migrated northwards to Kabul and from thence in the 16th century into the Peshawar valley. From this tract they expelled the Dilazaks, and thus acquired the plain country north of the Kabul river and west of Mardan. Meanwhile the Mohmands of the Ghoria Khel had followed the Khakhai Khel, and they in turn defeated the Dilazaks forcing them into the present Yusafzai plain in the north-east corner of the Peshawar valley. The Yusafzais, in combination with the Gigianis, Tarkanris and Muhammadzais then drove the Dilazaks across the Indus into Hazara. The Gigianis then received the Doaba, the Muhammadzais Hashtnagar, and the Yusafzais, Utman Khel, and Tarkanris the Yusafzai plain. In the next few years, these last three tribes made themselves masters of all the hill country along the Yusafzai, Hashtnagar, and Bar Mohmand border from the Indus to the range separating the Bajaur and Kunar valleys, the inhabitants of which they drove either across the Indus into Hazara, or across the Kunar into Afghanistan. The country was then again divided as follows :—the Tarkanris took Bajaur, and the Utman Khel the valley of the Swat up to its junction with the Panjkora, while the Yusafzais occupied all the hills to the east as far as the Indus, including Lower Swat, Buner, Chamla and the Peshawar valley east of Hashtnagar and north of the Kabul river. The Yusafzais were at that time divided into two great branches, the Mandanr and Yusafzais, the whole race tracing its origin to Mandai, who had two sons, Yusaf and Umar. From Yusaf sprung the Yusafzais, and from a son of Umar, called Mandan, the Mandanr took their name. On the occupation of the above tract of country, an equal division of both plain and hill country was made between the two divisions. Subsequently, however, quarrels arose, and the Yusafzai division drove the Mandanr from nearly all the hill country, while the Mandanr replied by driving nearly all the Yusafzais into the hills, the only section left being the Baizais. These, however, were unable to keep back their neighbours the Ranizais (of the Yusafzai division) and called in the Khattaks and Utman

Khel to their assistance, in return for which the Baizais gave them a portion of the Baizai valley, from which in course of time the two outside clans have gradually ousted the Baizais, leaving them with only three villages.

At the present time, the Yusafzais inhabit the north-east of the Peshawar district, known as the Yusafzai plain, Swat, Buner, Panjkora and several strips of independent territory north and east of the Peshawar valley. They have also considerable settlements to the east of the Indus.

Curiously enough the Mandanr division, which occupies the portion of the Peshawar district which includes the tahsils of Swabi and Mardan, is generally known as Yusafzai, while the Yusafzai division proper, which occupies in the main trans-frontier settlements, is seldom known by the title of Yusafzai, but is generally called after the name of the country it inhabits, such as Bunerwal, Chamlawal.

The principal divisions of the Yusafzais are the Isazai, Iliaszai, Malizai, Ranizai, and Akozai, while those of the Mandanr are the Usmanzai, Utmanzai and Razar.

Cis-Frontier Yusafzais (Mandanr).

The Mandanr occupy the greater portion of the district known as the Yusafzai plain in the north-eastern part of the Peshawar valley, bounded on the south by the Sir-i-Maira and the Khattaks, and the Kabul river, on the west by Hashtnagar and the Muhammadzais, and on the east and north by the Indus river, and by the Gaduns and the independent Yusafzai tribes. The district is divided into two tahsils, Swabi and Mardan, which are to a great extent populated by the Mandanr, the number of males at the census of 1901 being given as nearly 52,000.

They are divided into three divisions, the Usmanzai, Utmanama or Utmanzai and Razar, of which the two latter occupy the Swabi tahsil, and the former, together with the Baizais and the Khattaks, have their holdings in the Mardan tahsil.

The divisions are further sub-divided as follows :—

Division.	Section.	Sub-section.	Faction.
Razar . .	1. Malikzai.		
	2. Ako Khel.		
	3. Manizai.		
	4. Mamozai.		
	5. Khiddarzai.		

Division.	Section.	Sub-section.	Faction.
Usmanzai	1. Kamalzai	1. Mishranzai	1. Malla Khel.
			2. Sadda Khel.
		2. Kishranzai.	
	2. Amazai	1. Daulatzai	1. Mirwas Khel.
			2. Ismail Khel.
			3. Subbat Khel.
			4. Mi Khel.
			5. Umbara Khel.
			6. Bazid Khel.
			7. Jamal Khel.
			8. Kapur Khel.
			9. Khairdin Khel.
		2. Ismailzai	1. Juna Khel.
			2. Tau Khel.
			3. Boki.
			4. Saisadda.
3. Utmanzai	1. Saddozai	1. Aba Khel	1. Daulat Khel.
			2. Rana Khel.
			3. Taju Khel.
		2. Mir Ahmad Khel.	
		3. Umar Khel.	
		4. Bizad Khel.	
	2. Khanizai.		
	3. Akazai.		
	4. Alizai.		

The family in each section, in which the Khanship is hereditary, is known as the Khan Khel, and these families have a higher social standing than the rest.

Living among the Mandanr are a number of other Pathans, such as Khattaks, Utman Khel, Muhammadzais, Gigianis, Daudzais and Afridis: also what are called Hindkis, a term applied by Pathans to all Indian races, including Gujars, Awans, and Kashmiris. The Awans and Kashmiris are immigrants from the Punjab and Kashmir, while the Gujars are probably descendants of the original Hindu population of the country. The Hindkis number almost as many as the Yusafzais, and resemble them greatly in dress and appearance: they also speak Pashto.

The following societies or guilds are also existent, the members of most of which are Hindkis:—

Baghwan . . . . . Gardeners.
Charikar . . . . . Ploughmen, cultivators.

Chamar	Tanners, workers in leather.
Darzi	Tailors.
Dum or Mirasi	Musicians, pimps.
Gadba or Rawanri	Shepherds, cattle graziers.
Gholam	Slaves.
Jolah	Weavers, rope makers.
Kullal	Potters, brick makers.
Lohar or Tandi Karigar	Ironsmiths.
Musalli or Shah Khel	Sweepers, grave diggers.
Nandap	Cotton dressers and cleaners.
Nangrez or Dobian	Dyers.
Nai	Barbers.
Pansari	Druggists.
Paracha or Tattar	Carriers, pedlars.
Teli	Oil and soap makers.
Tarkanr or Sari Karigar	Carpenters.
Zargar	Goldsmiths, jewellers.

These various artizans, etc., live in separate societies and only intermarry among themselves, *i.e.*, Baghwan with Baghwan, etc. They are as a rule paid for their labour in grain produce. None of these classes, whom the Yusafzais denominate "Kamin", are suitable as soldiers. Although Gujars, Awans and Kashmiris resemble Yusafzais greatly, and are of good physique, they are not desirable material in Yusafzai companies, although they frequently pass themselves off as Yusafzais. It is a good deal due to such enlistments having taken place that there has been trouble in Yusafzai companies, and they have in some cases obtained a bad name. The reason has been that men of the above classes, whom the Yusafzais look down upon, have become native officers, and have been unable to maintain discipline.

Mirasis, Nais and Tarkans can be enlisted as bagpipe, surnai and dhol players, and artificers. The Yusafzai himself is an agriculturist, generally a fine, well-limbed man, of good physique and appearance. He is usually fairly well dressed, in white clothes, with clean-shaven head, and a pair of love-locks by his ears. As a rule this adornment is only affected by the younger men. He calls himself "Pukhtun," and has a great deal of race pride, and considers himself superior to his neighbours. He possesses a superabundance of talk, and may be compared to a Gascon, as he is fond of swaggering and boasting of his exploits. He is very cheery, and hospitable, and makes an excellent soldier who only requires keeping in his place. He has been a good deal maligned on account of men of low class passing themselves off as Yusafzais.

In enlisting them (as indeed in enlisting any cis-frontier tribe) it is imperative to ascertain that the village from which the man comes belongs to the clan the man claims to belong to, and that the man has a hereditary share in the land, *i.e.*, is a "daftari." His name should appear in the "Sajara-nassab", *i.e.*, book of hereditary land owners, which is kept by the village patwari. Should this not be the case, he is not a "blue blooded" Yusafzai. Men often state that their fathers or grandfathers have lost their "daftar", but it is better to reject these doubtful cases. Every endeavour should be made to substantiate the man's class through the civil authorities, and none be retained unless thoroughly verified as being in the "Sajara-nassab", as once men of low class get into a company, that company is ruined.

It is more important even with Yusafzais than with other Pathans, to have native officers and non-commissioned officers of good social position, as they are not so democratic as the majority of Pathans.

The Yusafzais furnish nearly 3,000 men to the native army, but it is doubtful whether all shown as Yusafzais are such. They are keen on service, more especially the cavalry branch, and many of them have done distinguished service.

The most convenient centres for enlisting them are Mardan and Swabi, and recruiting should be avoided during the harvests, *i.e.*, from 15th April to the end of May, and from the beginning of October till the end of December: also during the extreme heat of the hot weather.

The following is a list of the principal villages in the Yusafzai plain, which includes the Mardan and Swabi tahsils, showing the classes of the occupants. It will be seen that every village has classes in it which it is undesirable to enlist, and in some cases, especially the Mardan tahsil, the entire population of a village is alien. The villages in the Swabi tahsil contain a larger proportion of Pathans, and hence have been more freely drawn on in the past.

The leading men in the district come from the villages of Topi, Zaida, Kalabat, Marghaz Yara, Khunda, Jhanda, Hund, Daulat, Naudeh, Shiwa, Ismaila, Toru, Hoti, and Hamzakot.

Tahsil.	Clan.	Division.	Section.	Village.	REMARKS.
		Akazai	..	Panjmam	Mostly Gaduns, Awans and Gujars.
		,,	..	Boka	Ditto ditto.
		,,	..	Jhanda	Ditto ditto.
		,,	..	Maini	Many Gaduns, Awans and Gujars.
		Khanizai	..	Topi	Many Gaduns Awans, Gujars and Bhagwans.
		,,	..	Bara	Very mixed.
		,,	..	Pihur	Ditto.
		,,	..	Galla	Ditto principally Bhagwan.
		,,	..	Batakra	Many Awans and Gujars.
		,,	..	Kotha	Ditto Gadun and Bhagwan.
Swabi	Utmanzai	Saddozai	Bizad Khel	Kalabat	Some Awans, Gujars, Bhagwan.
		,,	Mir Ahmad Khel	Marghaz Aka Khel	Many Bhagwan, some Awans.
		,,	,,	,, Yara Khel	
		,,	,,	Thandkui	Ditto.
		,,	,,	Yusafi	Very mixed.
		,,	,,	Gar Manara	Ditto.
		,,	Aba Khel	Zaida	A few Gujars and Awans.
		,,	,,	Kadai	Ditto.
		,,	,,	Panjpir	Ditto.
		,,	,,	Shah Mansur	Many Awans.
		,,	,,	Jangidher	Many Sayads and Gujars.

Tahsil.	Clan.	Division.	Section.	Village.	Remarks.
		Saddozai	Aba Khel	Khunda	Few Gujars and Awans.
		,,	,,	Ambar	Many Awans.
		,,	,,	Hund	Some Awans.
		,,	,,	Shekh Dheri	Many Gujars and Awans.
		,,	,,	Dheri Zakkaria	Ditto.
		,,	,,	Lahor	Many Gujars, Awans, some Khattak.
		,,	,,	Harian	Many Gujars.
		,,	,,	Nabi	Many Khattaks.
	Utmanzai—*contd.*	,,	,,	Beka	Ditto.
		,,	Umar Khel	Dara	,,
		,,	,,	Kala	A few Gujars and Awans.
		,,	,,	Swabi	Ditto.
		,,	,,	Maneri Bala, ,, Payan	Ditto.
		,,	Mir Ahmad Khel, Bizad Khel	Salim Khan	Some Gujars, Awans and Chachis.
		Ako Khel	,,	Daulat	Mostly Bhagwan.
		,,	,,	Bazargai	Many Awans.
		,,	,,	Sard China	Many Gujars.
		Malikzai	,,	Yakubi	Many Gujars and Awans.
	Razar	,,	,,	Ghazikot	Many Gujars.

Swabi—*contd.*	Utmanzai	Manizai	..	Dagi	Many Gujars and Awans.
		„	..	Tarakai	A few Awans.
		„	..	Rashka	..
		Ako Khel			
		Mir Ahmad Khel	..	Surkhdheri	Many Kaka Khel Mians, Gujars and Awans.
		Bizad Khel			
	Razar	Ako Khel	..	Ismaila	Many Awans and Gujars.
		Manizai	..	Adina	Some Awans and Gujars.
		Kiddarzai	..	Kalu Khan	Ditto.
		Manizai	..	Turlandi	Many Awans.
		Mamozai	..	Naudeh	Some Awans and Gujars.
		„	..	Shekh Jana	Ditto.
		Khiddarzai	..	Sherghund	Some Awans.
		Mamozai	..	Asotah	A few Gujars.
		Khiddarzai	..	Shiwa	Many Awans.
	Utmanzai	Aba Khel	..	Gangudher	Mostly Malian and Bhagwan.
	Razar	Manizai	..	Parmulai	A few Awans.
		Malakzai	..	Sherdara	Many Gujars and Awans.
		Mamozai	..	Narinji	Many Gujars.

Villages held by aliens.

Tahsil.	Village.	Remarks.
Swabi	Pontia	Sayads and Shekhan.
	Zarobai	Bajauris.
	Khazana	Mixed. No Pathans.
	Dodher	Sayads, Kabulis.
	Baja	Usman Khel } Khudu Khel.
	Bam Khel	Bam Khel }
	Haji Khel	Sayads, Shekhan.
	Babinai	Gaduns.
	Mian Dheri	Sayads.
	Saleh	Gujars.
	Manki	Khattak.
	Jal-ai	Do.
	Jalbai	Do.
	Tano	Do.
	Tordher	Do.
	Jehangira	Khattaks and boatmen.
	Bhedian	Maliar and Bhagwan.
	Sudher	Kaka Khel, Mians, Gujars.
	Nazar	Sayads, Awans, Bhagwan.
	Managai	Tinaolis.
	Takhta Band	Mulla Khel.
	Ahad Khan	Tinaolis.
	Mansabdar	Mians.
	Hamzadher	Do.
	Spin Kana	Tinaolis.
	Khalil	Punjabis.
	Amankot Mahmudzai	Awans.
	Amankot Khiddarzai	
	Khesha	Do.
	Mihr Ali	Do.
	Ghulaman	Sayads, Bhagwan, Awans.

Tahsil.	Clan.	Division.	Section.	Village.	REMARKS.
			Mishranzai . . .	Mayar . . .	Many Kamins.
			,,	Toru . . .	Ditto.
			,,	Shamatpur . . .	Ditto.
			,,	Galladher . . .	Very mixed.
		Kamalzai . . .	,,	Bhagu Banda . .	Ditto.
			,,	Chauki . . .	Ditto.
			,,	Khit	Ditto.
			Kishranzai . . .	Hoti	Ditto.
			,,	Mardan . . .	Ditto.
		Amazai . . .	Ismailzai . . .	Kandar . . .	Mixed.
		,,	,,	Giddar . . .	Do.
		,,	,,	Gummat . . .	Do.
Mardan . . .	Usmanzai . . .	,,	,,	Kot Ismailzai . .	Many Awans, Bhagwans.
		,,	,,	Garhi Ismailzai . .	Ditto.
		,,	Daulatzai . . .	Kot Daulatzai . .	Ditto.
		,,	,,	Garhi Daulatzai . .	Ditto.
		,,	,,	Shahbazgarhi . .	Ditto.
		,,	,,	Chamdheri . . .	Ditto.
		,,	,,	Bakshali . . .	Ditto.
		,,	,,	Husai	Mainly Hindki.
		,,	,,	Bhaikhan . . .	Ditto.

Tahsil.	Clan.	Division.	Section.	Village.	Remarks.
		Amazai . . .	Daulatzai . . .	Katta Khat . . .	Mainly Hindki.
		,,	,,	Barikah . . .	Ditto.
		,,	,,	Kotarpan . . .	Ditto.
		,,	,,	Pallodheri . . .	Ditto.
		,,	,,	Gariala . . .	Ditto.
		,,	,,	Surkhdheri . . .	Mainly Pathans.
		,,	,,	Charguli, I . . .	Mainly Hindki.
		,,	,,	Charguli, II . .	Ditto.
		,,	,,	Machai . . .	Mainly Pathans.
Mardan—*contd.* . .	Usmanzai—*contd.* .	,,	,,	Naudeh . . .	Mainly Hindki.
		,,	,,	Hamzakot . . .	Ditto.
		,,	,,	China	Ditto.
		,,	,,	Rustam . . .	Ditto.
		,,	,,	Bazar	Ditto.
		,,	,,	Ali	Ditto.
		,,	,,	Baringan . . .	Ditto.
		,,	,,	Bahroch . . .	Mainly Fakirnama.
		,,	,,	Surkhabi . . .	Mainly Gujars.
			Villages held by aliens.		
				Kotarpan . . .	Khattak.
				Kasim . . .	Ditto.
				Mahodheri . . .	Mohmand, Khattak, Afridi.

	Muhabbatabad	Ditto.
	Ruria	Mohmand, Afridi.
	Kurogh	Afridi.
	Chamtardheri	Mohmand, Afridi.
	Akbarabad	Ditto.
	Baghdada	Gujars.
	Gujar Garhi	Ditto.
	Dagi	Mians.
	Tans Banda	Mohmand, Tinaoli.
	Jauri Banda	Ditto.
	Mohib Banda	Sayads, Fakirsama.
	Balagarhi	Ditto.
	Kuzband	Bhagwan.
Mardan—*concld.*	Fatima	Gujars, Kashmiris.
	Babini	Tinaolis.
	Hamza Khan	Khattak.
	Gaddar	Ditto.
	Kazabad	Sahibzadas.
	Afzalabad	Khattak.
	Pirabad	Fakirsama.
	Saidabad	Mohmand.
	Taja	Mians.
	Landi	Gujars, Awans.
	Pirsai	Gujars.

Sam Baizais.

The Sam Baizais are a portion of the Baizai division of the ʿAkozai Yusafzais, who formerly occupied the whole of the northern portion of the Yusafzai plain to the foot of the hills below the Morah pass. During the sixteenth century they called in the help of the Khattaks and Utman Khel to assist them against the inroads of the Ranizais, and in return gave their allies land as tenants in their tract of country. In course of time the Khattaks and Utman Khel have practically ousted the Baizais from the tract, and the only villages they wholly possess are Matta, Shamozai, and Babuzai. The villages of Katlang, Jangidher, Sawaldher, Likpani, Charchur and Dheri are partially Baizai. The Sam Baizais differ in no way from their neighbours, the Mandanr Yusafzais. They are unrepresented in the native army, though a few may be enlisted as Yusafzais. The census of 1901 gives the number of the male population as 460, but many have probably returned themselves as Yusafzais. The most convenient centre for enlisting them is Mardan.

Trans-Frontier Yusafzais (Akozais).

This, the largest division of the trans-frontier Yusafzais, inhabits the whole of Swat proper. It is divided into five tribes, the Ranizais, Baizais, Khadakzais, Abazais, and Khwazozais, the sub-divisions and sections of which are detailed below. The different tribes are located as follows:— On the left bank of the Swat river: in Lower Swat, the Ranizais and Khan Khel; in Upper Swat, the Kuz Sulezais, the Babuzais and the Bar Sulezais, all of whom, with the exception of the Ranizais, are known as Baizais. On the right bank of the Swat river: in Lower Swat, the Adinzais, Abazais, and Khadakzais; in Upper Swat, the Shamizais, Sebujnis, Nikbi Khel, and Shamozais, with the exception of the Khadakzais and Abazais: all of these are called Khwazozais. On the Panjkora river, commencing from the north, in the Kashkar valley, in which the village of Dir is situated, is the Akhund Khel sub-section of the Painda Khel Malizais, to which the Khan of Dir belongs. Below them again on the left bank of the river are the Painda Khel, and on the right bank the Sultan Khel, and still further down, the Sultan Khel, Nasrudin Khel and Ausa Khel on both banks of the river. These are all Khwazozais.

The fighting strength of all these tribes is estimated at

from 30,000 to 40,000 men. The whole country is extensively cultivated with rice, wheat, barley and maize.

North of Swat proper, in Swat Kohistan, live the Torwals and Garhwis, and in the Panjkora Kohistan, the Bashkaris. Little is known of these tribes, but they are not Pathans, and are doubtless the remnants of the races who occupied Swat and Dir prior to the Pathan conquest. The Roganis, Katnis, and Gurohs, who are supposed to be of Kafir descent are also located in Dir, and large numbers of Gujars, of Hindu origin, are found through the whole country. The people of the country differ little in respect from the cis-frontier Yusafzais, though perhaps they are more superstitious and proud. The title "Pacha" is one by which they prefer being addressed. With the exception of the tribes on the left bank of the Swat river, who are independent, the inhabitants are under the control of the Khan of Dir. At one time it was the general opinion that the Swati was less martial than other Pathan races, but recent history goes to prove that they have been misjudged in this respect. Beyond a few individuals, none of these tribes are represented in the native army, though some 400 are serving in the Dir and Swat levies. This service is popular with them, as it is close to their homes, and as they are fairly prosperous, they prefer not to wander far afield in search of military service.

The most convenient centres for enlisting them are Chakdarra and the Malakand.

Division.	Sub-division.	Section.	Sub-section.	Villages.
1. Ranizai	1. Sultan Kha Khel	1. Kari Khel	..	Totakhan, Matkanai, Hissar.
		2. Ismail Khel	..	
		3. Dadi Khel	..	
		4. Umbara Khel	..	
		5. Mardan Khel	..	
	2. Usmani Khel	1. Aziz Khel	..	Jolagram.
		2. Wara Usman	..	Dheri.
		3. Lunda Khel	..	
	3. Bahram Kha Khel	1. Mucha Khel	1. Jamal Khel	Khar.
			2. Palnda Khel	
		2. Mulla Khel	..	
		3. Suleiman Khel	..	
		4. Ghaibi Khel	1. Nur Muhammad Khel	
			2. Yakub Khel	
	4. Utmanzai	1. Sin Khel	1. Umar Khel	Butkhela.
			2. Balli Khel	
		2. Madi Khel	..	
		3. Ibrahim Khel	..	
	5. Khwaga Khel	..	..	Amandarra.
		1. Azzi Khel	1. Kachu Khel	Dheri.
			2. Muradu Khel	

- 6. Ali Khel
  - 2. Malli Khel
  - 3. Idal Khel
  - 4. Shaba Khel
  - 5. Mir Khan Khel
- 1. Kuz Sulizai (Subeil)
  - 1. Aba Khel
    - 1. Khan Khel — Aladand.
    - 2. Sheikh Ali Khel — Aladand.
    - 3. Khasi Khel — Thana.
    - 4. Ismail Khel — Barikot, Dam, Ghaligai, Manlar, Nagwa, Nawagai, Najigram, Pararai, Shingardar.
    - 5. Shargha Khel — Barikot, Dam, Ghaligai, Manlar, Nagwa, Nawagai, Najigram, Pararai, Shingardar.
  - 2. Musa Khel
    - 1. Durdani Khel — Abuwa, Balo, Banda, Churkhi, Gurtai, Jehangir, Khandak, Kota, Landakai, Nano Kuli, Nawe Killi, Panjpir, Sada, Sanduka, Talang.
    - 2. Khatun Khel — Abuwa, Balo, Banda, Churkhi, Gurtai, Jehangir, Khandak, Kota, Landakai, Nano Kuli, Nawe Killi, Panjpir, Sada, Sanduka, Talang.
    - 3. Lubba Khel — Abuwa, Balo, Banda, Churkhi, Gurtai, Jehangir, Khandak, Kota, Landakai, Nano Kuli, Nawe Killi, Panjpir, Sada, Sanduka, Talang.
- 2. Baizai
  - Akamaruf
    - 1. Maruf Khel
      - 1. Mir Khel — Abanzar Deral, Dangram, Mingaora, Nandeh.
      - 2. Farid Khel — Abanzar Deral, Dangram, Mingaora, Nandeh.
      - 3. Bostan Khel — Abanzar Deral, Dangram, Mingaora, Nandeh.
    - 2. Aka Khel
      - 1. Mitta Khel — Balogram, Gogdarra, Nawe Killi, Pajigram, Udigram.
      - 2. Malak Khel — Balogram, Gogdarra, Nawe Killi, Pajigram, Udigram.
  - 3. Barat Khel
    - 1. Zanka Khel — Banjot, Gurtai, Jambil, Kokari, Manglaor, Sangota, Sheikh Korai.
    - 2. Dodi Khel — Banjot, Gurtai, Jambil, Kokari, Manglaor, Sangota, Sheikh Korai.
  - 4. Bami Khel
    - 1. Fatteh Khel — Banjot, Gurtai, Jambil, Kokari, Manglaor, Sangota, Sheikh Korai.
    - 2. Isa Khel — Banjot, Gurtai, Jambil, Kokari, Manglaor, Sangota, Sheikh Korai.
    - 3. Mir Khel — Banjot, Gurtai, Jambil, Kokari, Manglaor, Sangota, Sheikh Korai.
    - 4. Musa Khel — Banjot, Gurtai, Jambil, Kokari, Manglaor, Sangota, Sheikh Korai.
- 2. Babuzai

Akozai Yusafzai—contd.

Division.	Sub-division.	Section.	Sub-section.	Villages.
2. Baizai—*contd.*	2. Babuzai—*contd.*	5. Aba Khel	1. Bazid Khel 2. Pir Khel 3. Maghdud Khel	Batora, Goligram, Katelai, Kokrai, Kambar, Spalbandai, Saidu, Takhtaband.
	3. Bar Sulizai (Suleiman)	1. Maturizai	1. Allah Khel 2. Bahlol Khel	Dakorak, Gulibagh, Alamganj, Landai, Miangan Bala, Charbagh, Kashora, Nawe Killi, Mungaltan, Kot, Ser, Zangai.
		2. Azzi Khel	Ahmad Khwaza	Chaliar, Chamtalai, Dad, Jano, Khwaza Khela, Langar, Mash Kumai, Shahpur, Tarugai, Tikarai, Kitabat.
		3. Jinki Khel	1. Asghar Khel 2. Isa Khel 3. Mandan Khel 4. Manri Khel 5. Ali Khel	Barginr, Bahrampatte, Binorai, Cham, Chinkolu, Chararai, Dherai, Gari, Gulderai, Khwar Kille, Kallakot, Jurai, Jukhtai, Landai, Letai, Manrpetai, Miandam, Murai, Lakhar, Paitai, Pia, Sakhra, Shagram, Shinr, Sinai, Tirat, Warmai, Kotanrai, Ustanar.
3. Khadakzai	1. Aba Khel	..	..	
	2. Aka Khel	1. Nasir Khel 2. Mohsin Khel	.. ..	Barangola, Kandar, Tangai.
	3. Maghdud Khel	..	..	
4. Abazai	1. Nazar Khel	1. Ilahi Khel 2. Jogin Khel 3. Una Khel 4. Augur Khel	.. ..	Badwan, Khambe, Gargai.

- 5. Khwazozai
  - 1. Shamizai
    - 1. Mahmud Khel
    - 2. Mulla Khel
    - 3. Hassan Khel
  - 2. Sebujni
    - 1. Sibat Khel } adopted clans
    - 2. Juna Khel }
  - 3. Nikbi Khel
    - 1. Aba Khel
      - 1. Dadi Khel
      - 2. Ghali Khel
      - 3. Sappi Khel
    - 2. Asha Khel
      - 1. Mita Khel
      - 2. Zina Khel
      - 3. Za Khel
  - 4. Shazozai
    - 1. Aziz Khel
      - 1. Aka Khel
      - 2. Ismail Khel
      - 3. Umarzai
      - 4. Duri Khel
  - 1. Karram Khel
  - 2. Babu Khel
  - 3. Khwaja Khel
  - 2. Fateh Khel

Atharai, Bakarai, Barna, Khela, Baidara, Bar Thana, Bashdhela, Chuparlai, Drusha Khela, Dippanai, Budigram, Kharerai, Kalakot, Labat, Nanga Kata, Lokhara, Shokhdara.

Ashkawaji, Arkot, Biha, Balsoor, Biakand, Cham, Dagai, Fazilbanda, Gemsar, Govara, Ishtoorai, Gwalerai, Jurra, Karagai, Mian Kille, Narkot, Mianmira, Pirkille, Pushtunai, Pelai, Boningar, Bunial, Sijbanr, Sharafalam, Shakardama, Shangwati, Shor, Talkot.

Maluch, Muhammad Beg, Makh, Malukha, Meyarjare, Munjab, Ningolai, Nasrat Ghar, Pacha Kille, Payan, Shilpinr, Saimai, Singalai, Sinderai, Taghma, Tal Tango, Tutanobanda, Tifak, Tighak, Shalhan, Jamdarra, Sore, Mamderai, Aligrama, Azara, Akhund Kille, Banda, Chachu derai, Dilai, Damghar, Deolai, Dardyal, Dagai, Dodara, Fazilbanda, Ghurejo, Ghamjabba, Garai, Galuch, Gurvar, Kanju, Kaiakille, Kamyarai, Kotkai.

Oharela, Chungai, Didaor, Gamkot, Garai, Kakkilla, Khasana, Kuhai, Mimoram, Rangila, Tirang, Zaia Khela.

Akozai Yusafzai—concld.

Division.	Sub-division.	Section.	Sub-section.	Villages.
5. Khwazozai—*concld.*	4. Shamozai—*contd.*	2. Bazid Khel	1. Sultan Khel 2. Maruf Khel 3. Khan Khel 4. Babi Khel 5. Bahram Khel	Chareli, Chungai, Didaor, Gamkot, Garai, Kakkia, Khazana, Kuhai, Nimogram, Rangila, Tirang, Zara Khela.
	5. Adinzai	1. Babu Khel	1. Mir Hassan Khel 2. Aya Khel 3. Rikmin Khel 4. Badshah Khel 5. Fazil Khel	Darbar, Gulmakam, Kutai, Katiarai, Teknai, Khanpur, Jhango, Mirwali Kille, Khushmukam, Ramora, Tezogram, Shewa, Tindodak, Chikhu, Chararai, Maghdudgari, Usakai, Warghar.
		2. Utmanzai	1. Shargha Khel 2. Mir Jan Khel	Adamderai, Ali mast, Patan, Badnumai, Bakandai, Barorai, Chakdarra, Dherai, Garai, Ghalanai, Kandarshah, Kibli Killa, Shairabad, Parlamar, Lalka, Ramial, Maira, Saisadda, Tiknai, Teso, Uch.
		1. Ausa Khel	1. Nura Khel	Bangian, Dabar, Hirankot, Miana, Kuna, Peto, Sadar, Shekulai, Shenelai, Tarai, Umbarzai, Chinrai, Kalomani, Nagrai, Sarai, Amluk, Cham, Khungai, Daman, Bandagai, Dogai, Dandora, Jabagai, Landai, Manihan, Shamagiai.
			2. Sheikh Khel	Diarun, Chinar, Garra, Ghobane, Jurjuri, Kotkai, Tangai, Walai, Dherai, Dada, Jughrai, Karmu, Khuna, Makhai,

- 6. Malizai
  - 1. Mahl Khel — Arangar, Barikot, Bangi, Gidala, Gumbat, Kuhiral, Malakand, Kunater, Panju, Shera, Saparal, Tangai.
  - 2. Bakra Khel — Barzholai, Kad, Kotkai, Kaladag, Shahnadgaibar.
  - 3. Fatteh Khan Khel — Barun, Kobat.
  - 2. Nasrudin Khel
    - 4. Kadar Khan Khel — Kobat, Udigram.
    - 5. Yakub Khel — Ayaserai, Manjar.
    - 6. Hamza Khel — Asil, Asegrai, Badopital, Dogai, Khanepatte, Kharkai, Nakitar, Kobat, Tangobagh.
  - 3. Painda Khel
    - 1. Zara Khel — Biarkai, Darmai, Shakartangi, Shahzadgai, Sangolai, Sarbanda, Tabai.
    - 2. Karoi — Barikand, Batal, Garkor, Sankor, Samkot, Talao, Jatkol, Barghola, Bagam, Dabuno, Dogram, Gogial, Jatgram, Manzai, Rumbiai, Salobeg, Tangai, Randesh.
  - 4. Sultan Khel
    - 1. Dalkha Khel — Alaorai, Azara, Akhagram, Batan, Begrano, Darukai, Ghuzano, Jabai, Kharpozai, Manai, Pashta, Shinkarai, Sarbat, Shiga, Tingri, Tokrai.
    - 2. Babu Kar Khel — Asharai, Biangai, Dargai, Darora, Kotigram, Palosi, Razagram, Sargeri, Utelai, Bagh, Bambolai, Gumagat, Inzarai, Manai, Shikolai, Shahtut, Tormang, Watala.
      - Adukai, Garkor, Katmartal, Jughrai, Shinkai, Zormandi, Batlai, Mahaban, Charkum, Chapar, Chaotar, Gamdat, Dukadai, Barkhwar Kaligram, Hangai, Nasapa, Patao, Razagai, Takhtabani, Umratal, Jikat.*

Amazais.

This tribe is one of the two divisions of the Usmanzai clan of the Mandanr Yusafzais, and is sub-divided into the Daulatzais and Ismailzais. The Amazai country lies between the Chamlawals and Hassanzais on the north and west, the Mada Khel and Tinaolis on the east, and the Utmanzais, Gaduns, and Khudu Khel on the south. The portion of their country on the eastern slopes of the Mahaban range is called Pitao (sunny) Amazai, and is inhabited by the Saiad Khel section. That on the north slopes of the same range is called the Surai (shady) glen, and is occupied partly by the Saiad Khel and partly by the Mubarak Khel. These are the two sections into which the trans-frontier Amazais are divided who are continually at feud with each other. The trans-border Amazais number about 1,500 fighting men, badly armed.

The tribe also has settlements in British territory in the Yusafzai plain, the Daulatzais being settled in the Rustam valley, while the Ismailzais have a strip of country to the east of Mardan.

The Amazais do not differ in any respect from the Mandanr Yusafzais. A number of the cis-frontier men are enlisted, but very few of the trans-frontier men elect for service. The most convenient centre for enlisting them is Mardan.

Trans-frontier villages.

Saiad Khel.—*Pitao.*—Betgalai, Degra, Bela, Sherga, Charwai, Nara, Charuna, Maira, Shalizera, Shingrai, Kalda, Kufla, Tandarai, Parba, Kupra.

Surai.—Rahimpatai, Mandan, Baikhan, Garhisarfaraz, Laldarra, Charorai, Pakban, Khadar Khan, Kahai, Khanbeg, Dand, Asrapatai.

Mubarak Khel.—*Surai.*—Shahdom, Khanpur, Asghar, Langar, Tarinan, Derai, Nagrai, Balsera, Langa, Kandar, Malka.

The cis-frontier villages are detailed in the article on cis-frontier Yusafzais.

Bunerwals.

The term Bunerwal includes all the Iliaszais, except the Makhozai division of the Nasozais, and all the Malizais, with the exception of the divisions of the Chagharzais who live in the Indus valley east of the Duma mountains. Buner itself is a small mountain valley about thirty miles long, bounded on the north and north-west by Swat, on the south by the

Yusafzai plain and the Chamla valley, on the east by the Mada Khel country, and on the north-east by the Turan valley. The Iliaszais occupy the north-western portion of the valley, and the Malizais the south-eastern portion.

The hereditary chiefs of the tribe are the Khans of Dagar and Bagra, but their influence is nominal and the different clans are entirely democratic. The Khan of Dagar belongs to none of the Buner clans, but his family is recognised as the leading or Khan Khel family.

The Khan of Bagra belongs to the Nazozai Panjpai division.

The total fighting strength of the tribe is estimated at 6,800, of which the Salarzais and Daulatzais provide the largest quota. The tribe is badly armed, and not generally so adept at hill fighting as other trans-frontier tribes. The inhabitants are purely agricultural, the men being of good physique. They are as a rule dark and swarthy, and are distinguishable by the dark blue clothes and pagris which they wear. In character and customs there is practically nothing to distinguish them from other Yusafzais, though they are regarded as more truthful and straight in their dealings. Some 150 of them are in the native Army, and beyond being quoted as somewhat dull, are very highly spoken of. The fact of their land being fertile, and there being no Khans with influence, makes their recruitment difficult. Mardan is the best centre for enlisting them.

Bunerwal divisions and villages.

Division.	Sub-division.	Section.	Sub-section.	Villages.
1. Iliaszai	1. Salarzai	1. Mali Khel	1. Hati Khel	Kingargalai, Nanser, Kuhai, Bampokha, Bazargai, Jowar, Girarai, Ligianai, Charai, Katgala, Char, Mairs, Sarbanda, Charbanda.
			2. Jalal Khel	
			3. Karru Khel	
			4. Zana Khel	
		2. Aib Khel	1. Shekh Khel	
			2. Kambir Khel	
			3. Warkhan Khel	
	2. Gadaizai	1. Ibrahim Khel	1. Mir Ahmad Khel	Batai, Pacha, Nurbatawai, Beshunai, Dokada, Lagharpur, Balo Khan, Bai, Ghazi Khanai, Sultanwas, Tanrai, Kala Khel, Burjo Khanai.
			2. Daulat Khan Khel	
			3. Shah Khel	
		2. Hasan Khel	1. Usman Khel	
			2. Bazid Khel	
			3. Shavzai Khel	
			4. Rustam Khel	
		3. Ali Sher Khel	1. Char Khel	
			2. Amina Khel	
			3. Painda Khel	
			4. Aziz Khel	
		4. Sen Khel	1. Katta Khel	
			2. Taus Khel	

			3. Khidar Khel . .	
			4. Musa Khel . .	
		1. Sergu Khel . . .	"	Hissar, Topdarra, Bagra, Betunai, Shingai, Palwarai, Ghordarra, Kuz Gokan, Bar Gokan, Khalel, Dugal, Dheri, Shodarra, Khangulah Kot, Maidan, Toghan.
		2. Aka Khel . . .	"	
	3. Nasozai (Panjpai) .	3. Malikdin Khel . .	"	
		4. Ali Khwaja Khel . .	"	
		1. Khadin Khel . . .	1. Ismail Khel . . .	
			2. Khwaja Khel . . .	
			1. Babar Khel . . .	
			2. Kotwal Khel . . .	
		2. Aya Khel . . .	3. Niast Khel . . .	
			4. Mula Khel . . .	
			5. Musa Khel . . .	
	4. Ashazai		1. Sultan Muhammad Khel .	Tursak, Anghafur, Ilai, Nawai Kilai, Maira, Malka, Shina Maira.
			2. Umar Khel . . .	
		3. Musara Khel . . .	3. Umar Khan Khel . .	
			4. Marki Khel Kalan . .	
			5. Marki Khel Kurd . .	
			1. Joga Khel	
			2. Sen Khel	
		4. Khakizai . . .	3. Baba Khel . . .	
			4. Gazni Khel . . .	
			5. Kasam Khel . . .	

Bunerwal divisions and villages—contd.

Division.	Sub-division.	Section.	Sub-section.	Villages.
2. Malizai	1. Daulatzai	1. Ismailzai	1. Aba Khel 2. Aka Khel	Shalbandai, Kalpani, Amnawar, Bajkatta, Kaliarai. Diwana, Babaziarat, Matwanai, Mehri Darra, Khazagat.
		2. Mandazai	1. Sherpan Khel 2. Pal Khel	
		3. Barkasai	1. Hamza Khel 2. Umar Kor	
	2. Nurizai	1. Panjpai	1. Andar Khan Khel 2. Mir Wais Khel 3. Miro Khel	Karappa, Mulla Yusuf, Nawa Killi, Zang Khan Banda.
		2. Ali Sher Khel	1. Babakar Khel 2. Barat Khel 3. Kanzai Khel	Sunigram, Regah, Takhtaband, Bar Chinar, Kuz Chinar, China, Dheri, Bar Killi, Waruki Killi, Ambela.

Chagharzais.

The Chagharzais are a tribe of Malizai Yusafzais who inhabit both banks of the Indus. They are closely allied by family to the Bunerwals. They are bounded on the north by the Akozai Yusafzais and the Indus river, on the east by the Pariari Sayads and Deshis, on the south by the Akazais, and on the west by Buner. The Chagharzais are divided into three clans: the Nasrat Khel, Basi Khel, and Firoz Khel, commonly called Firozai Chagharzais. The two former live on the eastern slopes of the Duma mountain, and the western slopes of the Black Mountain, and thus occupy both banks of the Indus. The Firozai Chagharzais inhabit a tributary valley of the Barandu stream, between the Lilban spur on the west and the Duma mountain on the east. Living among the Chagharzais are the Akhund Khel, who are descendants of a band of Pathans and others who came from the west in Swat under the leadership of Akhund Sayad Jalal, and to them belongs the largest village in Chagharzai limits, Kabalgram. The total fighting strength of the Chagharzais is estimated at some 8,000, to which the Basi Khel contribute some 2,500, the Nasrat Khel the same, and the Firozai 1,000, the remainder being made up of Akhund Khel and Stanadars, who are Sayads, and others who hold land rent-free.

The Chagharzais are a purely pastoral race, owning cows, buffaloes and goats. They are men of excellent physique, good mountaineers, and have a great reputation for bravery. Although living at a great distance, the Firozai Chagharzais appear keen on service, as there are about 100 serving in the native army. The most convenient centres for enlisting them are for Trans-Indus Chagharzais, Mardan, and for Cis-Indus, Oghi and Abbottabad.

Division.	Sub-division.	Section.
1. Basi Khel 2. Nasrat Khel	C's and Trans-Indus	The sub-divisions are unimportant.
3. Firoz Khel	1. Maki Khel. 2. Juna Khel. 3. Bai Khel	1. Ismail Khel. 2. Sakhali Khel. 3. Madda Khel.

Principal villages.

Division.	Cis-Indus.	Trans-Indus.
1. Basi Khel	Armail.	Ded.
	Banda.	Derai.
	Ghar Dârab.	Didai.
	Domel.	Kamach.
	Gelai.	Kotni.
	Judba.	Langri.
	Kalish.	Rama.
	Shagai.	
	Shingarh.	
2. Nasrat Khel	Balkot.	Chaurag.
	Batila.	Dab Hashim Khel.
	Gumbat.	Gadhe.
	Kotli.	Naktar.
	Pakban Bela.	Sari Monsa Khel.
	Pakban Payan.	Sourga.
		Toranai.

Chamlawals.

The inhabitants of the Chamla valley, which lies to the south-east of Buner, and immediately north of the Mahaban range, are Mandanr Yusafzai. When the Yusaf and Mandanr clans, after subjugating the country, began fighting amongst themselves, the latter clan located its families in the Chamla valley, and at the termination of the contest, the Mandanr clan retained the Chamla valley. The valley runs west to east, and is about 17 miles long by 2½ miles broad. It is bounded on the north by Buner, south by the Khudu Khel country, east by the Amazai country, and west by the British district of Rustam in Yusafzai. The Chamlawals number about 1,400 fighting men. They have not a high reputation for fighting qualities, and are extremely mixed. They seldom enlist as Chamlawals, generally passing themselves off as Bunerwals or Yusafzais of the plain.

Division.	Sub-division.	Villages.
1. Razar	1. Malikzai 2. Manizai 3. Khidarzai 4. Ako Khel 5. Mamunzai	Koga, Lalu, Garai.
2. Usmanzai	Kamalzai	Surah and hamlets.
3. Utmanzai	Saddozai (Khudu Khel)	Nawagai and *hamlets*, Katakot, Kuria, Mullasar, Makhranai, Khandarai, Barkilai, Kuzkilai, Derai.

Isazais.

The Isazai division of the Yusafzais is composed of the Akazais, Hassanzais, and Mada Khel, of which the particulars are given under each tribe.

1. Akazais.

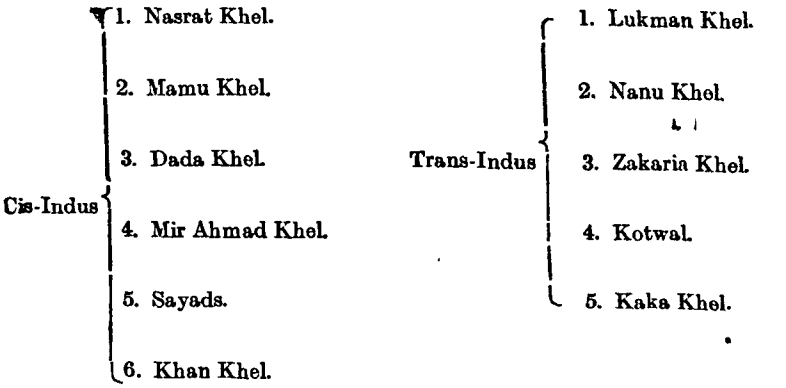
This tribe is situated Cis-Indus, their northern neighbours being the Chagharzais, and their southern the Hassanzais. On the west they are bounded by the Indus, and on the east by the Black Mountain. The tribe has four divisions, the Barat Khel, Aziz Khel, Tasan Khel, and Painda Khel. Some of the Dilazak tribe are also settled amongst them. They muster in all some 1,400 fighting men, who are poorly armed and have no great reputation for bravery. None of them are represented in the native army.

Division.	Sub-division.	Principal villages.
1. Barat Khel	1. Khan Khel	Bilian Ourta.
	2. Biba Khel	Bilian Ista.
	3. Shahi Khel	Darbani.
	4. Chamba Khel	Khadigai. Toram.
2. Aziz Khel	1. Darra Khel	Kan Bala. Ledh.
	2. Rasul Khel	
	3. Sain Khel	
	4. Kala Khel	
3. Tansai (or Tasan) Khel	1. Ghazi Khan	Bimbal. Karnar.
	2. Mamuzai	Mairs.
	3. Akozai	Surmal.
4. Painda Khel	1. Awal Khel	Dare.
	2. Lal Khel	Diliari.
	3. Joji Khel	Kan Payan.

2. Hassanzais.

The Hassanzais live on both banks of the Indus, the Cis-Indus portion living on the Black Mountain, and the Trans-Indus portion immediately opposite them. Their neighbours on the north and east are the Akazais, on the west the Mada

Khel and Firozai Chagharzais, and on the south and south-east they are bounded by the crest of the Black Mountain and the Mada Khel country. The tribe is divided into eleven divisions, six living Cis-Indus, and five Trans-Indus. The Khan Khel is considered the chief clan, and from it is elected the Khan of the Isazais, otherwise known as the Sahib-i-Dastar (master of the Turban). The Hassanzais muster about 2,000 fighting men, but have not a high reputation for bravery. They are not enlisted in the native army.



Villages. *Cis-Indus.*—Kungar, Abu, Makhranai, Ghazikot, Ranzur, Kannar, Tegram, Rif, Kunerai, Tilli, Kotkai.

Trans-Indus.—Palosi, Nawai Killi, Garhi, Pirzada, Dilasa, Ariana, Doshkand, Karg, Dalo.

3. Mada Khel.

The Mada Khel country is on the northern slopes of the Mahaban range, and is bounded on the north by the Hassanzais, on the east by the Indus, and on the south and west by the Tinaolis and Amazais. Settled in the country are a number of Dilazaks and Gujars. The tribe is more enlightened than the other Isazai tribes. It can muster some 1,500 fighting men, very badly armed. It does not furnish any recruits to the native army. The tribe has three divisions, the Mada Nama, Hassan Khel and Bazid Khel. The majority of the villages are situated on the Mahaban range, only two being on the banks of the Indus: they are not occupied by distinct sections of the tribe, as in the case of most Pathan tribes.

Division.	Sub-division.	Villages.
1. Mada Nama	1. Dokhan Kor. 2. Amal Kor. 3. Tula. 4. Atrafal.	*On the Mahaban.*—Adam, Bar Shinai, Bokara, Chamgah, Chirkot, Chunr, Dadam, Doba, Gwandia, Kai Karor, Maira, Manjakot, Palanjar, Sunia, Suleman Garhi, Tara, Wali.
2. Hassan Khel	1. Sultan Khel. 2. Sayad Ali Khel.	*On the Barandu stream.*—Baki Garhi, Biland Garhi Bastanai, Da Gadu Garhi Da Smats Garhi, Dalai Kot, Pora.
3. Bazid Khel . .	1. Badu Khel. 2. Gunda Khel.	*On the Indus.*—Bar Mahabra, Kuz Mahabra.

Khudu Khel.

The Khudu Khel are a section of the Saddozai division of the Utmanzai tribe of the Mandanr Yusafzais. The valley in which they live lies south of Chamla, and west of the Gadun country, the boundaries to the south and west being the Yusafzai plain. They also have settlements in the Swabi tahsil of the Mardan district, and in the villages of Baja and Bam Khel. They are divided into two sub-sections, the Usman Khel and Bam Khel, and number about 1,600 fighting men. A large number of Gujars, Sayads, etc., are settled amongst them. They differ in no way from their neighbours and kinsmen, the Mandanr Yusafzais. The Khudu Khel do not enlist to any extent in the native army; those who do so generally style themselves Yusafzais.

The most convenient centre for enlisting them is Mardan.

Section.	Villages.
1. Usman Khel	Chuanar, Chinglai, Daga Totalai, Dukara, Durgalai, Hal, Kasim Khel, Sarpatai, Suro, Swawai.
2. Bam Khel	Chinglai, Dandai, Ghazikot, Ghurghushti, Jehangirdarra, Khalai Kilai, Totalai.

Nasozais (Makhozai).

This division of the Iliaszai Yusafzais, though not included among the Bunerwals proper, is practically identical with them. It is located north-east of Buner in the Puran valley on the eastern slopes of the Lilban mountains, and is divided into two sections, the Ismail Khel and Musa Khel. The Nasozais can muster some 800 fighting men. None of them are enlisted in the native army.

Section.	Sub-section.	Villages.
1. Ismail Khel	1. Ghazni Khel 2. Burhan Khel 3. Ahmad Khel 4. Muhammad Khel 5. Anki Khel	Panduria, Shukali, Amnawar, Gumbat, Ibrahim Garai, Sanahat, Burjokanai, Naradar, Sarai, Shingrai, Pita Shingrai, Changa, Machkandai, Gadar Banda, Karin, Shin Kaprai, Banai, Loi chana, Akrai, Palangsa.
2. Musa Khel	1. Ibrahim Khel 2. Kalu Khel 3. Sher Khan Khel 4. Hayat Khel 5. Zobair Khel 6. Ali Khel 7. Abba Khel	

Utmanzais.

This tribe inhabits both banks of the Indus: the branch on the right bank is independent and is situated on a narrow strip between the Gadun country and the Indus, and is bounded on the north by Tinaol country, and on the south by British territory: that on the left bank inhabits the Torbela-Khalsa tracts in British territory in the Hazara district, on both banks of the Siran river, from above its junction with the Dor to the Indus. Both branches belong to the Utmanzai division of the Mandanr Yusafzais, and approximate to them in characteristics. The divisions of the tribe are the Alazai, Kanazai, Akazai, and Saddozai. The Trans-Indus Utmanzais muster about 400 fighting men, and are too small in numbers to be taken into consideration as regards recruitment. Their principal villages are Kabal and Kaya. The Cis-Indus Utmanzais number about 1,000 men. Their physique is good and they retain the Yusafzai characteristics. Torbela is the principal village and is a Kanazai centre. The Tarkheli

section of the Alizai division is the most important and occupies the Gandgarh country. There is slight enlistment of the Cis-Indus branch, principally in native cavalry. The most convenient centre for enlisting the Cis-Indus branch is Haripur or Abbottabad.

Zaimukhts or Zwaimukhts.

The Zaimukhts claim to be Sarbani Pathans, and descended from Tarin, and thus related to the Spin Tarins of the Loralai district, representatives of the original Afghans of Ghor. The tradition among the Bangash is that they were fugitive slaves of the Tarins, and were given the country they now occupy, by them. The tribe lives on the southern slope of the Zawa Ghar range, their neighbours being: on the north-west, the Turis; on the north and east, the Orakzais; and on the south and south-west, the Bangash. With all of these, the Zaimukhts are at feud. This tract of country is very fertile, and in addition, the tribe owns a number of villages in the Kurram and Miranzai valleys in British territory. There are two divisions in the tribe, the Mamuzais or western, and the Khoidad Khel or eastern Zaimukhts, who are always fighting against each other: the whole tribe is Samil in politics. It is to the Zaimukhts that the famous robber chief, Sarwar Khan of Chinarak, commonly called "Chikkai" belonged. Starting life as a common thief, he then collected together a gang of robbers, bought land near Chinarak, and soon made himself master of the whole place, making Chinarak into a strong fort. For some time he assumed the role of Governor of Lower Kurram; he was finally killed in a faction fight in 1903. The tribe can muster some 2,300 fighting men, who appear to possess good fighting qualities. None of them are at present serving either in the native army, or militia corps. The most convenient centre for enlisting them is Kohat.

Division.	Sub-division.	Section.	Villages.
1. Mamuzai	1. Manatwal	1. Yusa Khel 2. Sado Khel 3. Bagzai	'Ali Algada, Aut, Gowaki, Jalamai, Manatu, Nararai, Khao Killi, Bagh, Masul. *In Kurram.*—Dauranai, Kuchi, Shashi, Warsak.
	2. Mandan	1. Himar Khel 2. Rozpa 3. Pahari Khel	Mandan, Nararai, Star Killi, Surkhawi, Darra. *In Kurram*—Arawali.

Division.	Sub-division.	Section.	Villages.
1. Mamuzai—*contd.*	3. Daudzai .	..	In Lwara Mela and various villages in Kurram; section nearly extinct.
	4. Wattizai .	1. Char Khel .	Khatak Mela, Kandoli, Mala Mamdara, Pastaoni, Shagai, Tara Mela Zawaki, *In Kurram*—Mandur i, Baggan, Daurani and other villages.
		2. Mahabat Khan Nawasi.	
		3. Masti Nawasi .	
		4. Shahi Khel .	
		5. Mir Khan Nawasi.	
2. Khoidad Khel	1. Ibrahim Khel .	1. Payo Khel .	Laidzai, Tarai, Zara Mela, Gharghrai, Tsarmai, Warmegi, Yasta.
		2. Ahmed Shah Khel.	
		3. Bahadur Khel .	
		4. Tapai . .	
	2. Barat Khel .	1. Mita Khan Khel	Yasta, Chingai.
		2. Mahomed Khel .	
		3. Dre Kundai .	
		4. Sangu Khel .	
		5. Tapai .	
	3. Khudu Khel .	1. Ali Khel .	Zawe, Bagh.
		2. Kadan Khel .	
		3. Karim Khel .	
		4. Umr Khel .	
	4. Hassan Khel .	1. Mirak Kaul .	Sper Khawaib.
		2. Umr Ismail .	
	5. Mazakiwal .	1. Tirah Khel .	All the Khoidad Khel have joint interest in Chinarak, Sangroba Had Mela, Dambakai, Thana and in Torawari in Kohat, and Chapri in Kurram.
		2. Kamal Khel .	

CHAPTER VII.

PATHANS IN BALUCHISTAN.

Achakzais.

THE Achakzais are Sarbani Pathans descended from Bor Tarin or Abdal. From Abdal were descended two main divisions, the Zirak and Panjpai. The former includes the Popalzais, Barakzais and Alakozais, and the latter, the Nurzais, Alizais, Ishakzais, Khakwanis and Maku. The Achakzais are a branch of the Barakzais whom Ahmad Shah Durani, fearing the growing strength of the Barakzai, separated from the parent stock, and thus their organisation has remained distinct, and they at present constitute almost the entire population of the Chaman sub-division of Quetta-Peshin. Of the Popalzais and Saddozais, a few of the former live in Baluchistan as refugees and Government servants, and a large number of the Saddozais have made their homes in the Punjab. Ahmad Shah Abdali, the founder of the Afghan State, was a Saddozai, and the present ruling dynasty of Kabul, the Muhammadzai, are Barakzais. The tribe consists of two main divisions, the Badinzais and the Gujanzais, the latter being the most numerous. The total strength of the tribe in British territory according to the census of 1901 was 19,008, the major portion being in the Chaman sub-division. The tribe occupies the western part of Toba, known as Toba Achakzai, and the Khwaja Amran in the Chaman sub-division and the villages of Arambi Kakozai, Pir Alizai, Jangal Pir Alizai, Kila Abdulla, Gulistan and Inayatullah Karez in Peshin. It is also found throughout Southern Afghanistan as far as Herat. In Quetta-Peshin the sections are located as follows: the Badinzais in Iskam Kánr, Arambi, Chinar and the Gwal valley in Toba; the Ashezais part of the Sahara, Spéshlúu and Tabina; the Hamidzais, the Tashrobat and adjoining valley; the Nasratzais, Farákhi; and the Usmanzais, the country near the Ghwazha pass.

The majority of the Achakzais are owners of land and flocks, a few being engaged in trade with Afghanistan. Of recent years they have been much disturbed by intersectional factions and feuds.

The Kakozai and Ghaibezai sections of the Badinzais are especially noted as robbers and horse thieves, for which all the

Achakzais have a predeliction. Their physique is as a general rule good, and they are active and hardy, but their ignorance is proverbial. They have been tried in military service, but did not prove a success, and do not appear naturally keen to try it. A number of them are employed in local police work.

Division.	Section.	Sub-section.
1. Badinzai	1. Kakozai.	
	2. Ghaibezai.	
2. Gujanzai	1. Ashezai.	
	2. Hamidzai	1. Ahmadzai.
		2. Jalezai.
	3. Malezai.	
	4. Nasratzai	1. Alizai.
		2. Adrakzai.
		3. Salezai.
	5. Usmanzai.	

Babis.

The Babis are a small tribe of Ghurghust Pathans who are allied to the Kakars. The tribe, which is now settled in Quetta, consists of 71 males, who are occupied as cattle dealers. In former days they were engaged, together with the Sayads and Tarins of Peshin, in the carrying trade between Afghanistan and Sonmiani in Las Bela and Karachi, and as their road lay through Kalat, formed a settlement there, of which very few members now remain. During their dealings as merchants they appear to have gone further south, as the Nawabs of Junagarh in the Bombay Presidency are Babis by descent.

Barech.

The Barech are Sarbani Pathans. The majority of the tribe occupies the Shorawak district of Afghanistan, but a few families are found in the Chagai sub-tahsil of the Bolan district and in the Nushki tahsil. The tribe has four divisions, the Mandozai, Zakazai, Badalzai, and Shirani, of which the Akazai, Alikazai and Samezai sections of the Mandozais are those settled in the districts in British territory. Those settled in the Bolan have practically become absorbed among the Sanjranis, a Baluch tribe, and have adopted their dialect. They number some 150 males, who are land-holders and cattle-breeders. They must at one time have been large traders, as

the town of Broach (Barech) in the Bombay Presidency is called after them. None of them are enlisted.

Jafars.

The Jafars are a small Sarbani Pathan tribe, numbering some 600 males, descended from Miana, the brother of Tarin, Shirani, and Barech, and thus connected with the Lunis and Zmarais. They own lands in the Musa Khel tahsil of the Loralai district in Drug, Zárni, Sara Dirga, Karkana, Kiara, Gabar Gurgogi and Nath close to the borders of the Dera Ghazi Khan district. They have two divisions, the Khedrani and the Umrani. A few families, who are known as Shakun, are settled in the Duki tahsil among the Shaddozais (Kibzai Kakars) and have become merged into them. The Jafars appear to have assimilated a number of outside elements, especially Baluch, as the frequent use of the suffix áni among their sections indicates. They are industrious and well conducted, but are spiritless and unwarlike. They owe their immunity from outside attack to the fact that the founder of the Taunsa, a famous shrine, was a Jafar.

Kakars.

The Kakars are genealogically classed as Ghurghusht Pathans, and descendants of Kák or Kákar. They are probably the remnants of the old Scythic stock which overran the country in the fifth to eighth centuries, affiliated with Indian tribes, such as the Ghakkars. The Mandu Khel of Zhob and the Babis of Quetta-Peshin and Kalat have the same common origin. The Kakars have four divisions, the connection between which is so slight that each might be considered a separate tribe. These are the Sanzar Khel, Sanatia, Targhara, and Sargara, of which the Sanzar Khel are the most important in every respect, numbering some 45,000, the Sanatias total some 17,500, the Targharas 13,000, and the Sargara 2,000. There is also a fifth very small division, called Sianr, which resides in the Peshin valley.

Sanzar Khel.—The greater number of tho Sanzar Khel are located in the Zhob valley and hold nearly the whole of it, the remainder being found in the Peshin and Loralai districts and in Shikarpur in Sindh; the Taimani section lives in the Siahband mountains in Herat territory. The tribe has twelve divisions of which the Jogizai section of the Alizai division is the most important.

Sanatia.—The Sanatias live principally in the Quetta-Pishin district, the remainder occupying the Hindubagh tahsil in Zhob. They have eight main divisions.

Targhara.—The Targharas reside entirely in the Peshin district, and have five divisions.

Sarghara.—The Sargharas live partly in the Peshin and partly in the Hindubagh tahsil. They have three divisions.

Dumars.—The Dumars, a low caste tribe, whom tradition variously states to be descended either from Dawi, the brother of Kakar, or from a slave of Sanzar, live among the Sanzar Khel.

The Kakars are a well behaved and peaceful people, who are devoted to agriculture. They are proverbial for their dirty personal habits, and the standard of morality of the poor is low. They are generally of good physique, being of medium height. In spite of their poor reputation for courage, which is exemplified in the local proverb which says "Whenever you see a Kakar, beat him with a stick, expel him from the mosque, and you will see no mischief", they have done excellent service in the Zhob Levies in which they are represented by two squadrons and three companies. They also serve in numbers in local police posts. At present they are not enlisted in the regular army, but they evince keenness to be recruited. The most convenient centres for enlisting them are Quetta and Fort Sandeman.

Tribe.	Division.	Sub-division.	Section.	Settlements, villages, etc.
1. Sanzar Khel	1. Hindu	..	..	Shikarpur in Sind.
	2. Taimani	..	..	Siahband mountains, Herat.
	3. Parezún	..	..	Gulistan and Killa Abdulla circles in Quetta-Peshin.
	4. Nasb Khel	..	..	Hindubagh tahsil.
	5. Arab Khel	1. Hamzazai	1. Safarzai	Killa Saifulla, Bori, and Duki tahsils.
			2. Tsalakzai	
			3. Rustamzai	
			4. Hamzazai	
		2. Marma Khel.		
	6. Kibzai	1. Dodazai	..	Fort Sandeman, Killa Saifulla, and Bori and Duki tahsils.
		2. Girdai Matazai	..	
		3. Shaddozai	..	
	7. Utman Khel	..	..	Bori and Duki tahsils.
	8. Haramzai	..	..	Fort Sandeman tahsil.
	9. Abdullazai	1. Ammezai	1. Lalakzai	Fort Sandeman and Killa Saifulla tahsils.
			2. Ammezai	
		2. Badinzai	1. Tadozai	
			2. Badinzai	
		3. Khajalzai	1. Sabakzai	
			2. Yakubzai	
			3. Gurjezai	

Tribe.	Division.	Sub-division.	Section.	Settlements, villages, etc.
		4. Khwajazai	..	
	9. Abdullazai—*contd.*	5. Mallezai	1. Shahabzai	
			2. Mallezai	As on previous page.
		6. Pakhezai	1. Kabalzai	
			2. Pakhezai	
	10. Nizzai.			
	11. Barat Khel	..	..	Killa Saifulla tahsil.
			1. Alozai	
			2. Akhtarzai	
			3. Ali Khel	
			4. Allahdadzai	
			5. Daulatzai	
			6. Jalalzai	
1. Sanzar Khel—*contd.* .		1. Shaddozai . . .	7. Mardanzai	
			8. Marozai	
			9. Matsazai	
			10. Sibzai	
			11. Shahzai	
			12. Khoedadzai	
			13. Mirdadzai	
			1. Mullazai	
			2. Macharzai	

	12. Alizai	2. Mirzai	3. Adinah	Fort Sandeman, Killa Saifulla, Hindubagh.
			4. Baezai	
			5. Alizai	
			6. Fakirzai	
			7. Kamalzai	
		3. Batozai	1. Yahyazai	
			2. Tarkialezai	
		4. Hailarzai	1. Ashiqzai	
			2. Arganezai	
		5. Ghorezai	1. Malak	
			2. Malezai	
			3. Barakzai	
			4. Waterzai	
			5. Nanezai	
			6. Shabozai	
		6. Ismailzai	1. Zako	
			2. Radarzai	
			3. Ahmadzai	
			4. Muhammadzai	
	1. Panezai	..	..	Lora and Karezat-i-Kakari circles, Peshin.
2. Sanatia	2. Sarangzai	..	..	Hindubagh tahsil, Hanna valley, and Karezat-i-Kakari circle.
	3. Mallazai	..	..	Rod Mallazai in Karezat-i-Kakari circle.

Tribe.	Division.	Sub-division.	Section.	Settlements, villages, etc.
2. Sanatia—*contd.*	4. Mehtarzai	..	..	Hindubagh tahsil, Lora Kakari circle, Peshin.
	5. Isa Khel	..	..	Hindubagh tahsil, Hanna valley, parts of Karezat-i-Kakari and Lora Kakari circles, Peshin.
	6. Brahimzai	..	..	Hindubagh tahsil.
	7. Shamozai	..	..	
	8. Baezai	..	..	Skirts of Takatu mountain and Aghbarg valley.
3. Sargara	1. Sam Khel	..	..	Hindubagh, Quetta, and Peshin tahsils. Mandazais in Kuchlak.
	2. Mandazai	..	..	
	3. Harunzai	..	..	
4. Targara	1. Ahmad Khel	1. Patazai Hasanzai*	..	Quetta tahsil, and Barshor valley, Toba Kakari, and Karezat-i-Kakari circle in Peshin.
		2 Shadizai*	..	
		3. Akhtarzai	aliens	
		4. Khudi		
	2. Barakzai	..	..	
	3. Suleman Khel	Jamalzai*	..	

* Pir Khanas or sacred groups.

Kansis or Kasis.

The Kásis are Sarbani Pathans, descended from Kánsi, who was a brother of Zamand, the progenitor of the Muhammadzais and Khweshgis. The Kásis are said to have migrated from their home round the Takht-i-Suleman some seven centuries ago. They made their first settlement at Samli, in the Kuchlak circle of the Quetta tahsil, of which the site is still marked by a mound, and gradually spread into other parts of the Quetta tahsil. The tribe is divided into eight sections, the senior branch being the Ahmad Khanzais. The leading families are the Arbab Khel.

The tribe is numerically insignificant, the total adult males in 1901 numbering 244, but it owes its prominence to the fact that it owns property close to Quetta. Before the British occupation, the Kásis were much harried by Kakars and Brahhis. They have a poor reputation for either bravery, trustworthiness or generosity, and are unsuitable for service.

Kasi sections.

1. Achozai.
2. Ahmad Khanzai.
3. Akazai.
4. Badazai.
5. Gadazai.
6. Samungli.
7. Kotwal.
8. Katir (Kakar) .
9. Samli (Musa Khel).

} Hamsayahs.

Lunis.

The Lunis are Sarbani Pathans, being descendants of Miana, and are thus of the same stock as the Jafars and Zmarais. They themselves claim to be Duranis, Miana being a brother of Tarin, the ancestor of the Durani tribe. Originally a pastoral tribe who used to migrate from Afghanistan to graze their flocks in Thal Chotiali, they gradually ceased their migration and settled in Raikan and Kingri. Being close neighbours to the Baluchis and constantly at feud with them, they have adopted the distribution of their groups into large clans, similar to them; they are also on bad terms with the Marris. The three main divisions are the Drugzai, Palao, and Rakhanwal. The Patozais, Laths, Ghoranis and Shudianis are aliens, and the Mirzai Drugzais are Sayads. The tribe numbers in all some 1,500 males who are nearly all settled in the Luni and Lakhi circles of the Duki tahsil in the Loralai district. The majority of the tribe are agriculturists and flock owners; they are considered to be very ignorant, and a

local proverb compares them with oxen. The Lunis are men of good physique, and are said to make excellent soldiers, but due no doubt to the smallness of their numbers, they are not represented in the native army. A few are employed in the local levies.

Mando Khel.

The Mando Khel are Ghurghusht Pathans, of the same stock as the Kakars. According to local tradition, they originally came from Nawar in Afghanistan, and, in conjunction with the Musa Khel Pannis and Sanzar Khel Kakars, turned the Moghals out of the country they at present occupy round Fort Sandeman, or Apozai, the latter name being derived from one of their sections. They have two divisions, the Hadizais (or Shekh) and the Haidar Khel, and number some 2,300 males.

The Hadizais are very few, and the bulk of the tribe is distributed over the twenty-five sections of the Haidar Khel, of which the Kariazais are the leading family. Their principal villages are Apozai, Kam Gustoi, and Buranj in Zhob. Their chief occupation is agriculture, but most of the Sulemanzai section are flock owners. They are a peaceful and inoffensive people, and are known among their neighbours as the Mánda Khel or backward tribe. They are unfitted for service in the army.

Pánis.

[Ali Khel, Musa Khel, Lawanas, Isots.]

The Pánis are Ghurghusht Pathans, and are allied to the Kakars and Mando Khel. They were originally a nomad tribe who appear to have come from Ghazni, and gradually settled in the localities they now occupy. They appear to have primarily consisted of eighteen divisions, the Jantai, Khajak, Dehpal, Lawana, Ali Khel, Safi, Marghzan, Isot, Barozai, Musa Khel, Marghastan, Yusai, Kasim, Umar, Mando, Shorn, Jadun and Khatanai. Of these the Marghastan, Yusai, Kasim, Mando, and Khatanai divisions have become extinct.

Sibi Pánis.—The Jantai, Khajak, Dehpal, Marghzan, Barozai, Umar, and Shorn divisions took possession of the Sibi district in the end of the sixteenth century. The total number of Pánis in this district amount to some 2,000, of which the Barozais and Khajaks are in the majority. Their

principal villages are Kurk, Khajak, Talli, Gulu Shahr, and Dehpal. The people are mainly agriculturists.

Lawanas.—The majority of the Lawanas are now settled in the Hindubagh tahsil of the Zhob district, and number some 600. A few are settled in the Sibi district.

Ali Khel.—The Ali Khel are a small tribe, numbering some 200, settled in Bori and Musa Khel in the Loralai district.

Isots.—The Isots occupy the hilly country in the east of the Musa Khel tahsil, adjoining the North-West Frontier Province border and number about 1,000.

Musa Khel.—The Musa Khel are the most important tribe of the Pánis, and consist of some 6,000 males who nearly entirely live in the Musa Khel tahsil.

Of the above groups the Lawanas and Musa Khel are pastoral tribes and principally owners of flocks, while the Isots are essentially nomadic, and have no towns or villages.

The Safis are still found in considerable numbers near Ghazni. This division of the Pánis, and the Jaduns, are credited with being the progenitors of the Safis living among the Mohmands, and the Ghaduns or Jaduns living in the Mahaban range and the Hazara district. This does not however agree with the ordinarily accepted origins of these tribes. Many descendants of the Pánis are found in Southern India, in Shekhawatti and Hyderabad, and from this some authorities attribute a Rajput origin to the Pánis. The most notable example of the Páni adventurers was one Daud Khan, a celebrated free lance, who was famed for his generosity and liberality during the reign of Babar. The Pánis are usually dressed in clothes of the Baluch fashion, the men always wearing white and the women black.

None of the Pánis are represented in the regular army: one company each of Musa Khel and Isots are enlisted in the Zhob Levy.

Division.	Section.
1. Lawana	1. Mandarzai. 2. Ismailzai. 3. Husain Khel.
2. Musa Khel	1. Bel Khel. 2. Laharzai.
3. Ali Khel.	

Division.	Section.
4. Isot	1. Nuhzai.
	2. Muhammadzai.
	3. Bulfarz (known also as Ghwatai and Gulfard, descendants of Miani, an affiliated tribe).
	4. Morezai.
	5. Isazai.
	6. Umarzai.
	7. Ghaibzai.
	8. Khidarzai.
	9. Neknamzai (descendants of a Dawi saint, Neknam).
5. Pánis of Sibi	1. Abdulla Khel.
	2. Ali Khel.
	3. Baghun.
	4. Barozai.
	5. Davi.
	6. Dehpal.
	7. Janti.
	8. Khajak
	9. Kurk.
	10. Laûn.
	11. Luni.
	12. Marghazani.
	13. Mizri.
	14. Musa Khel.
	15. Naudhani.
	16. Pirani.
	17. Safi.
	18. Sodi.
	19. Usmani.

Shiranis.

The Shiranis, or as they prefer to call themselves, Maranis, are Sarbani Pathans, descended from Sharkabun, son of Sarban, by a Kakar mother. Hence they are generally classified as Ghurghusht Pathans. They are divided into two groups: those residing to the east of the Suleman range in the Dera Ismail Khan district being known as the Largha Shiranis, while those living to the west of that range in Zhob are called the Bargha Shiranis.

The greater block of their country is occupied by the Takht-i-Suleman

The Largha Shiranis number some 4,000 males and are divided into the Chuhar Khel, Oba Khel and Hassan Khel. Of these the Chuhar Khel are settled in the vicinity of the Zhob road, the Oba Khel (who have two sections, the Ahmadzais and Manuzais) due east of the Takht-i-Suleman, and the Hassan Khel, north of the Oba Khel from Murgha upwards.

The Bargha Shiranis occupy a portion of the Fort Sandeman tahsil west of the Takht-i-Suleman. According to tradition this tract was formerly held by the Hazaras, who deserted it. The Bargha branch then moved into it, and after continual warfare with the Batannis, which left them victorious about 300 years ago, took possession of the country. The Bargha Shiranis number about 4,000 and have the following divisions:—the Babar, Chuhar Khel, Haripal, Hassan Khel, Kapip, Marhél, and Oba Khel, the Hassan Khel being the strongest. The Babars are practically separated from the tribe and are distinct (see Babars). The Haripal division is of Sayad descent. The principal villages in the Fort Sandeman tahsil are Kuria Wasta, Ghazlawar, Shargalai, Brahim Khel, Garda Babar, Algada Babar, and Largha.

Some of the Shiranis are also found in Shorawak, and others have given their name to one of the clans, the Loharani-Shiranis, of the Marri Baluchis. The Shiranis are nearly all agriculturists and flock owners, the Marhels being entirely nomadic. They are very uncivilized, lazy, thriftless, and somewhat fanatical. Some are fine-looking, but the majority are ill-favoured, low sized, and wiry, with high cheek bones.

None of the Shiranis are enlisted either in the regular army or militias, nor are they desirable material.

Tarins.

The Tarins are Sarbani Pathans, descendants of Tarin, son of Sharkabun, son of Sarban. According to tradition Tarin had four sons: Spin Tarin, Tor Tarin, Zhar Tarin and Bor Tarin.

Bor Tarins.—The name Bor Tarin however was superseded by that of Abdal, which came especially into prominence when Ahmed Shah, Abdali, began his career of conquests. In consequence of his adoption of the title Durani in allusion to the Abdali custom of wearing a pearl stud in the right ear, the Abdalis are still more commonly known as Duranis. The Bor Tarins or Duranis have come down as two divisions, the Zirak and Panjpai, who will be found treated of separately under the heading Achakzais; they having no connection at the present day with Tor or Spin Tarins.

Tor Tarins.—From Tor Tarin, who had two sons, Ali and Harun, are descended, the Alizais from the former, and the Abubakars, Nurzais, Segis and Malikyars from the latter. A section of the Abubakars, the Batezais, claim to be the leading clan owing to the fact that they were the hereditary governors of Peshin under Persian and Afghan rule. The Tor Tarins appear to have lived in the country between Kánr Mehtarzai and Nigand, and in Bashor, in the fourteenth century. In the same century, the Malikyar section, assisted by Kakars and Sayads, defeated the Zamand section at Jangzai in the Peshin district, established the power of the Tarins, and set themselves up as governors. With the exception of short intervals in the seventeenth century, when the Moghals and Baluchis gained temporary power, the Tor Tarins have held the country they at present occupy since the fourteenth century. They own the Surkhab and Sarwesht circles: Malezai in Band Khusdil Khan; Batezai under the Shebo canal; Manzakai, Bagyar, Alizai, and Semzai in the Alizai circle; and Segi, all in the Quetta-Peshin district. The total number of males in the district in 1901 was 3,116. The Umarzai section of the Alizais appear to have migrated, at some time previous to the eighteenth century, from Peshin to Smallan, where they obtained lands from the Wanechis. They were, however, unable to hold their own against the Spin Tarins, and proceeded to Duki, which they took from the Nisai-Spin Tarins. There they are at present settled, the total number in the Loralai district being 282 males, chiefly in Duki and Habib Killa villages. The Umarzai section are the most strongly represented, there being a few of the Makhiani section. A branch of the Isots, called Gulfard or Bulfarz, is affiliated to them. The first Tor Tarins who appeared in the Sibi district were the Makhianis who captured Harnai some six or seven hundred years ago from the Hindus, and took possession of the Zawar valley. At the present day they number some 2,500 males, and are settled in the Harnai and Shahrig circles of the Shahrig tahsil. The Makhiani section is very mixed, being formed of a number of alien groups who have become affiliated from time to time.

Spin Tarins.—The Spin Tarins are represented by very few members in the Tarin country proper in Peshin, the majority having emigrated at different times to the Sibi and Loralai districts. In the Sibi district they are settled in the Harnai and Kach-Kowás valleys, and number some 1,000 males, the majority of whom are Wanechis, who are believed

to be of alien stock. The Wanechis have two divisions, the Zaragwals (or lowlanders) and the Khurasanis (or highlanders), the former belonging mainly to the Sanjawi tahsil of the Loralai district. In this district, the Spin Tarins numbered 1,407 males in 1901, of whom the majority are in the Sanjawi and Duki tahsils. The Wanechis occupy parts of the Wani, Chautér and Shírín valleys in the Sanjawi tahsil, a few being settled in the Duki tahsil. The other sections in the Duki tahsil are the Lasianis, Marpanis, Semanis, Adwanis, and Zaam. A few Spin Tarins numbering 900 males are settled in the Hazara district in the North-West Frontier Province, to which they came with the Utmanzai Yusafzais in the eighteenth century, and took possession of a considerable portion of the Haripur plain from the Gujars. Their principal villages are Darwesh, Tilokar, Doomgan, Chitru and Rihanu. They are generally headmen of the villages in which the Hindki population dwell.

Zhar Tarins.—The Zhar Tarins are not now recognizable as a separate tribe.

The Peshin, Loralai and Sibi Tarins are entirely independent of each other. They are nearly all agriculturists, a few being engaged in the cloth trade. They are not a fine looking race, are of poor physique, and have no great reputation for bravery or morals. Beyond a few employed in local levies, and some of the Hazara Spin Tarins serving in the Native Cavalry, none are enlisted, nor do they appear desirous of doing so.

Tarin Divisions and Sections.

1. Tor Tarins	1. Saigi.		
	2. Nurzai.		
	3. Makhiani	1. Abdulani.	
		2. Aspani.	
		3. Khami.	
		4. Khidrani.	
		5. Sheikh.	
	4. Malikyar.		
	5. Alizai	Umarzai	1. Malezai.
			2. Muhammadzai.
			3. Bahlolzai.
			4. Hanzarzai.
			5. Bulfarz (hamsayahs branch of Isots).
	6. Abubakar.		

Tarin Divisions and Sections—contd.

	1. Zaam.	(Locally known as Marrani, probably affiliated).
	2. Wanechi .	1. Zaragwal. 2. Khurasani.
2. Spin Tarins .	3. Semani.	
	4. Raisani.	
	5. Marpani.	
	6. Lasiani .	Bremani.
	7. Adwani.	
	8. Malgarani.	

Zmarais.

The Zmarais are Sarbani Pathans, descended from Miana, and thus connected with the Lunis and Jafars. They are known by the Baluchis as Mizris, and a few of them under this name are found among the Sibi Pánis. The name Zmarai is stated by the Zmarais to be due to the fact that their progenitor once temporarily adopted the form of a lion (Zamarai in Pashto). The tribe is a small one numbering some 500 males who live in the Musa Khel tahsil of the Loralai district, owning land in Ramak, Raghzi and Guzi Zamarai. They are divided into two sections, the Ismail Khel and Muhammad Khel, of which the former is the strongest. The tribe is an entirely agricultural one, and has a good reputation for bravery. A few are employed in the local levies; otherwise they are unrepresented in any of the services.

CHAPTER VIII.

PATHAN AND OTHER TRIBES IN AFGHANISTAN.

THE many tribes of Pathan or Afghan origin, and of other races, who comprise half the population, living in Afghanistan, have been so intermixed for political reasons, that particular localities cannot be easily ascribed to them; nor, with the exception of being Muhammadans, in which again they are divided into Sunnis and Shiahs, is there any common bond between the various races. The most important Pathan tribes are the Duranis, Ghilzais, Shinwaris, Mohmands, Jadrans, Jajis, Mangals, Khostwals, and Wazirs; others are the Makbals, Chakmannis, Tanis, Kakars, and Barech.

Of these, details have already been given regarding the Shinwaris, Mohmands, Jajis, Mangals, Makbals, Wazirs, Kakars and Barech, in the chapters on Pathans in the North-West Frontier Province and Baluchistan.

The non-Afghan tribes are the Hazaras, Tajiks or Farsiwans, Uzbaks, Kizilbashes, Chahar Aimak, Brahuis, Baluchis and Kafirs. Of these the Hazaras and Kizilbashes are of interest as many, especially of the former, take service in the native army.

Duranis.

The Duranis are Sarbani Pathans, descendants of Tarin, and represent the Bor Tarin branch of the family, that name being superseded by that of Durani, under Ahmad Shah, Abdali. The origin of the name Durani has already been related in the article on Tarins. The Duranis have been the ruling race in Afghanistan for the last 160 years, and are divided into eight branches, which number in all about 1,200,000

(1) The Barakzais live round Kandahar and have a colony in Herat. They inhabit the most fertile parts of Afghanistan and hold most of the chief civil and military appointments. The present Amir belongs to the Muhammadzai sub-division of this branch.

(2) The Achakzais live mostly round Kandahar. A description of those living within the British border round Quetta has already been given in the article on Achakzais.

(3) The Popalzais, the best known sub-division of whom are the Saddozais. They live mostly in the hills north of Kandahar. The colonies of this branch, living in Multan and

Dera Ismail Khan are treated of in the article on Multani Pathans.

(4) The Alikozais are a small branch scattered over every part of Afghanistan.

(5) The Nurzais live mostly in the Kadanai valley between Quetta and Kandahar, with colonies at Girishk, Sabzawar and Herat.

(6) The Ishakzais live mainly along the banks of the Helmand river as far as Seistan, and also near Girishk.

(7) The Alizais are chiefly settled in Zamindwar, north of Girishk.

(8) The Khugianis live chiefly on the skirts of the Safad Koh. The origin of this branch is somewhat doubtful, some authorities classing them as Ghurghusht Pathans, of the same descent as the Jajis and Turis.

Ghilzais.

The Ghilzais are traditionally supposed to be the descendants of Shah Hasain, a Persian or Ghori Turk, by a pre-nuptial connection with Bibi Matto, a daughter of Baitan, son of Kais. They are thus Baitani Pathans of the Matti section. The name Ghilzai has its origin in two traditions: one that the offspring of the above connection was called Ghal Zoe (thief's son), which in time became corrupted into Ghilzai; the other, that Ghilzai or Khilji is the Turk term for a swordsman. Another son, Ibrahim, also called Ibrahim Ghori or Lodhi, was the ancestor of the Dotanni branch of the Ghilzais, the Niazis, Marwats, and the Lodhi Pathans, from whom was founded the Lodhi dynasty. Ghilzais are often termed Powindahs, which name comes either from the Persian word for a bale of goods, or from the same root as "powal", a Pashto word for "to graze".

The divisions of the Ghilzais are the Hotak, Tokhi, Nasar, Kharoti, Andar, Tarakki, Ali Khel, Suleman Khel, Shinwar, Mia Khel, and Wardak. Of the first, the Shah Alam Khel section, under Mir Wais, seized Kandahar at the beginning of the eighteenth century and founded the Ghilzai dynasty which ruled in Kandahar for nearly a quarter of a century. The Ghilzais are estimated to number about a million, the Suleman Khel being the most powerful division with some 300,000 fighting men, their sections being the Sultan Khel, Saraz Khel, Minzai, Mahmud Khel, Ahmadzai, and Jalazai, the Sultan Khel and Minzai being the strongest.

Their boundaries in Afghanistan are Kabul and the Laghman valley on the north, to Khelat-i-Ghilzai and Zhob on the south, the Paghman and Sanglakh ranges on the west, to the Kabul province on the east. They are also found in Herat.

The tribe is essentially nomadic, either trading, or grazing their flocks. A large number, calculated at some 300,000, migrate annually into British India; passing through the Kurram, Tochi and Gumal valleys in the autumn, carrying merchandise from Central Asia to the Punjab and Bengal, they return at the beginning of summer. Some even travel as far afield as Australia, and it is not uncommon to hear the greeting "Morning, Boss", in an Australian twang, from a shaggy coated Ghilzai on the frontier. Others remain to graze their flocks and herds in the Spin and Zarmelan plains in Waziristan, and in the Zhob and Loralai districts, or seek labour in Quetta-Peshin, whilst a number again are permanently settled in the Wano Agency in Waziristan and in Baluchistan. The divisions of the tribe which are permanently settled in British territory are the Dotannis, who muster some 700 fighting men and live in the Wano plain in Waziristan, and some of the Nasars, who settle in the Dera Ismail Khan and Dera Ghazi Khan districts during the winter, and in the Duki, Bori, and Killa Saifulla districts in Baluchistan in the summer. The sections of the Nasars are the Kamal Khel, Malezai, Pandi Khel, Tarak Khel, Ya Khel, Niamat Khel, Bhar Khel, Zangi Khel, Talak Khel, Nabo Khel, Ush Khel, Jalal Khel, and Masezai, of whom the first six spend an entirely nomadic existence. The Nasars are almost all camel and sheep owners.

The semi-permanent settlers, and those who pass through India, are represented by the Suleman Khel, Kharotis, Malla Khel, Taraks, Shinwars, Hotaks, Andars, Tokhis, Mia Khel and Wardaks.

In all, the total number of those semi-permanently settled in the country is some 13,000 males, the majority of them living in settlements, called Kirris.

The Ghilzais are a fine race with better physique, greater intelligence, adaptability, perseverance, and enterprise than other Pathan races. They are but sparsely represented in the native army, but many of them have proved excellent soldiers.

Khostwals.

The Khostwals claim to be Ghurghusht Pathans, descended from Khugiani, but it is more probable that they are of Turk and mongrel origin. They occupy the upper portion of the valley of the Kaitu river in Afghanistan, their country, which is some 40 miles long, being bounded on the north-east and west by Kurram and Zarmat, and the Turi, Jaji, Mangal and Jadran tribes, east and south-east by the Mohmit Khel and Hassan Khel Wazirs, and south by the Daurs. The principal village is Sher Kala, and the chief product of the valley is rice, and tobacco, which the

Khostwals trade to Bannu. The total fighting strength of the tribe is estimated at 15,000, the sections of the tribe being the Ismail Khel, Matun, Manduzai, Shamil, Lakan, Muli, Tarwezai, Saban, Bakir Khel and Tani. None of the Khostwals are enlisted.

Jadrans.

The Jadrans are a small tribe of uncertain origin probably related to the Khostwals, who occupy the south of Khost as far as Zarmat.

Tanis.

The Tanis are Ghurghusht Pathans, who are related by descent to the Daurs and Bannuchis. They are a small tribe who live in the country west of Quetta, and south-east of the Reghistan.

NON-PATHAN TRIBES.

Hazaras.

The Hazaras are supposed to be of Tartar origin who were settled in Afghanistan by Jhengiz Khan. Their number is believed to be about 500,000, and they inhabit what is known as the Hazarajat. Roughly speaking they inhabit the country north of the Kandahar-Ghazni road, their boundaries on the north stretching from Daulatyar to Haibak. They speak Persian, and are all Shiahs. They chiefly lead a pastoral life, have great powers of endurance and make excellent labourers. Their principal divisions are as follows :—

Clan.	Division.	Settlements.
1. Jaghori	Muska Oki Baba Pashi Kalandar. Shardakh Nidam Pate Daud Anguri Muhammad Khoja Ajubini Ata. Marka Bak Chaksayi	Near Ghazni.

Clan.	Division.	Settlements.
2. Úruzgani	Dechepo Sultan Ahmad Nukroz Shira Bainto Beroz Chulkur Mianishee Sheikha Chora Kimsi	North of Ghazni.
3. Dezinghi	Dekundi Demirdad Dechopan Dezangi	North of Kabul near Herat.
4. Besut	Darbesh Ali Bul Hassan Daulat Bai Jirgai	North of Kabul.
5. Poladar	Polad Arazgan Daiya	Lying between the Dezinghi, Besut and Jaghori.
6. Dala.		
7. Zauli.		

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The Kiagh and Gadi clans are related to the Kizilbash, the Alauddin to the Katgani Turks, and the Khwaja Miri, Miradina and Zauli are outside clans settled among the Hazaras.

A regiment of Hazaras is incorporated in the Indian Army as pioneers.

Tajiks or Farsiwans.

The Tajiks or Farsiwans are of Arab descent, and followed Nadir Shah from Persia after he had conquered Afghanistan. They speak Persian, and were originally Shiahs, but most of them have now become Sunnis under compulsion. They are scattered in all the towns throughout Afghanistan, their estimated number being about 1,500,000.

Uzbaks.

The Uzbaks are of Turkoman origin, who, coming from Bokhara, conquered Afghan Turkestan. They speak Turki and are Sunnis. They are mostly found in Badakshan and Afghan Turkestan, and number about 750,000.

Kizilbashes.

The Kizilbashes are of Persian origin and came with the army of Nadir Shah when he invaded India in 1738. He left a rear guard of them in Kabul where they settled. They are called Kizilbashes because, as soldiers, they wore a red cap. They are Shiahs and nearly all speak Persian. They number about 100,000 and live principally in Kabul and the villages round, being employed as munshis, overseers, etc., owing to their education. They also make good soldiers, and several are serving in the native army.

Chahar Aimak.

The Chahar Aimak are four Nomad tribes :—

(1) The Jamshedis, who probably came from Seistan, and now inhabit the Badghis district, north of Herat. They lead a pastoral life, and are excellent horsemen, numbering about 20,000. They are Sunnis, and speak Persian.

(2) The Firozkohis are Gujars and Mongols by descent. They number about 50,000 and live between Sar-i-Pul, Obeh, and Daulatyar. They are Sunnis, and speak Persian.

(3) The Taimanis are shepherds and cultivators of Mongolian origin but connected with Pathans, especially the Kakars of Northern Baluchistan. They live in the Upper Farah Rud valley, or Ghorat, and extend to the Hari Rud valley and Farsi, and number about 160,000. They are Sunnis, and speak Persian.

(4) The Taimuris are probably of Arab descent, and live half in Persia and half in Afghanistan, a large colony being settled at Chashma-i-Sher east of the Unai Kotal. Originally Shiahs, many, living in Afghanistan, have become Sunnis. About 15,000 live in Afghan territory.

Brahuis.

The Brahuis have many colonies in Southern Afghanistan in the Helmand valley and on the borders of Reghistan. They keep large herds of camels. They speak Brahui.

Baluchis.

The Baluchis in Afghanistan inhabit the Lower Helmand valley and Afghan Seistan. They number about 25,000.

Kafirs.

The Kafirs are the aboriginal inhabitants of Kafiristan, the country west of Chitral, south of Badakshan, and north of Jelalabad. All, except those who live in the most inaccessible regions, who are idolators, have been forcibly converted to Islam. They number about 70,000, are very ignorant and uncivilized, and have a language of their own comprising many dialects.

CHAPTER IX.

PATHANS IN THE PUNJAB, UNITED PROVINCES, BENGAL, BOMBAY, RAJPUTANA, CENTRAL INDIA, KASHMIR, BURMA, ASSAM AND NATIVE STATES.

ALTHOUGH the words Pathan and Afghan are not looked upon as synonymous by the people themselves, they are used indifferently by natives of India, by whom the term Pathan is applied to the descendants of all foreigners who entered the country either as invaders or military adventurers in the service of the great Muhammadan nobles. During the Lodhi and Sur dynasties, especially during the reigns of Bahlol Lodhi and Sher Shah Sur, many Pathans migrated to India. These naturally belonged to the Ghilzai sections from which those Kings sprang. Large numbers also accompanied the armies of Mahmud of Ghazni, Shahbuddin Ghori and Babar in their various expeditions, and many obtained grants of lands in the Punjab plains and founded colonies which still exist. Many more have been driven out of Afghanistan by internal feuds or famine, and have taken refuge in the plains east of the Indus. The tribes most commonly found in India proper are the Yusafzais, the Lodhi, the Kakars, Sarwanis, Orakzais, Karlanri tribes, and Zamand section. Of these the most widely distributed are the Yusafzais, of whom twelve hundred accompanied Babar in his final invasion of India, and settled in the plains of India.

Residence in India for several generations, and intermarriage with the women of the country has deprived these adventurers and settlers of many of the characteristics of their ancestors, and as a rule they have lost memory of their tribal divisions. They are, nevertheless, more particular than most Muhammadans in preserving the purity of their race, and are remarkable for courage and intelligence, but they are more bigoted than the ordinary class of Muhammadans, and are litigious, intractable, and given to a readiness in engaging in quarrels. In appearance and body they are generally fair complexioned, good looking, moderately stout, sturdy and well-built.

According to the census of 1901 the total number of Pathans of the male sex settled in all the provinces of India and Burma, excluding the North-West Frontier Province and Baluchistan, was 1,103,689.

Punjab.—The majority of the 144,752 Pathans enumerated in the Punjab were returned as miscellaneous, the tribes most strongly represented being the Yusafzais, Lodhi Pathans, and Kakars. The Multani Pathans have already been dealt with in the article under that heading. When the Zamand section was broken up by them, the Khweshgi clan migrated to the Ghorband defile, and a large number marched from there with Babar and were settled by his favour at Kasur, and are now known as Kasuria Pathans. After their settlement at Kasur, they greatly increased in numbers and importance until they thought themselves strong enough to refuse to pay tribute to the Moghal Emperors. After severe fighting, they were compelled to give in, but they maintained their independence till 1807 when they were finally subdued by the Sikhs. After the confiscation of Kasur by Ranjit Singh, they were ordered to remain on the left bank of the Sutlej where their leader was assigned the jagir of Mamdot, still the seat of a Nawab. The Pathans of Goriana and Gohana in Rohtak are Kakars, who settled there in the time of Ibrahim Lodhi. Those of Jhajjar in the same district are said to be Yusafzais. In the time of Bahlol Lodhi, Sirhind was ruled by members of the Prangi tribe from which he sprang, and many of this tribe are still to be found in Ludhianah, Rupar, and to the north of Ambala. The reigning family of Maler Kotla belong to the Saripal clan of the Sarwani section. Pathans of good family are found in the Karnal district of the Delhi division. They are the descendants of the families and retainers of some Kandaharis who settled in the district about 1729. At Panipat near Delhi and round Ludhianah there are coolies of the Shirani tribe who are said to have entered India with Mahmud of Ghazni; also Mita Khel Afridis who were deported there by Jehangir. Families of refugees who left Afghanistan after Shah Shuja's defeat in 1844 are also settled at Ludhianah.

United Provinces.—The tribes which are most strongly represented in these provinces, and the Native States of Rampur and Tehri Garhwal, are the Yusafzais, Afridis, Bangash, Ghoria Khel, Kakars, Lodhi Pathans and Rohillas. In all 417,326 Pathans of the male sex were enumerated at the census of 1901, of whom more than half were classified as miscellaneous. In the Rampur State, the Orakzais number over 4,000. These are the descendants of Faizullah, the Rohilla chief, who after the Rohilla defeat in 1774, received the State of Rampur in consideration of his undertaking to reduce his followers to 5,000, and banish the remainder across the Ganges.

Ever since the reign of Sher Shah and his successors, Pathans have flocked into India. These Pathans, although of all tribes, were called Rohillas, from their mountain origin, and owing to their

bravery and hardiness received ample employment from Akbar and his descendants. The beginning of the eighteenth century saw them settled in great numbers in the tract between the lower Himalayas, the Ganges and Oudh. The greater part of the Hindu inhabitants were driven out, and their place taken by successive swarms of Afghan adventurers. The restless and enterprising character of the Rohillas led to their making constant encroachments on the possessions of the Nawabs of Oudh. The latter, wearied with resistance, called in the aid of the British, which resulted in the utter defeat of the Rohillas at Miranpur Khatra near Shahjehanpur in 1774. As has been noted above, the Rohilla chief retained 5,000 of his following, while the remainder, numbering some 18,000 men, were marched with their families out of Rohilkand into the Doab, whence many emigrated, some to Rajputana, where they afterwards became Pindaris, and others to the Deccan, where they entered the service of the Nizam and other Muhammadan princes. Among the best known of the Pindari leaders was Amir Khan, afterwards Nawab of Tonk.

The Rohillas are perhaps the finest of the naturalized Pathans of India. They retain many of the material qualities of their ancestors, are well made, powerful men, and make good soldiers. The irregular cavalry, which, under Colonel Skinner did such good service in the early part of the 19th century, was largely composed of Rohillas. Speaking generally, the Pathans of Meerut and Rohilkand have better soldierly qualities than those of Oudh, Behar and the Ganges valley.

The Meerut division is very strong in Pathans who are particularly numerous in the south and east of Saharanpur, and in the western parganas of Muzaffarnagar. In Meerut itself, Pathans are chiefly found round Sardhana, Ghaziabad and Hapur. They are also well represented in Bulandshahr and Aligarh, where they are chiefly descendants of Sarwani Afghans who settled in the district during the reigns of Akbar and Shah Jehan.

In Oudh, there are Pathan colonies in various districts. In Hardoi are the descendants of the soldiers of Sayad Salar Masud who conquered and converted the province about the middle of the eleventh century, and another colony of Ghoris who have a tradition that their ancestors were in the service of Allah-ud-din Ghori who passed through Oudh about 1,300. A number of Afridis settled in Lucknow about 1,650 and were followed a century later by some Kandaharis who received a grant of land in return for their military services. The Pathans of Partabgarh, Bahrech, and Gonda are descended from adventurers who entered the country in the eighteenth century.

In the Lower Doab there are large settlements at Furrukhabad, formerly the capital of a line of Bangash Nawabs. The tribes represented are Afridis, Bangash, Ghoria Khel, and Yusafzais. The Bangash owe their origin to a colony who emigrated into India during the reign of Alamgir under a celebrated soldier of fortune named Malik Ain Khan. They rose to considerable power between the years 1713 and 1750, their Chief being given the title of Nawab and a grant of land. On the outbreak of the mutiny in 1857, the reigning Nawab revolted, and on its suppression he surrendered. The Farrukhabad Pathans number over 17,000. They are of good physique and appearance. Jaunpur, for long the seat of a Muhammadan kingdom, has several Pathan villages.

The Lodhi Pathans have more representatives in the United Provinces than in any other part of India, in which they number over 27,000, in comparison with 6,000 in the Punjab, and nearly 1,000 in the North-West Frontier Province. Those in the Punjab are distributed amongst nearly every district, while the majority in the North-West Frontier Province is in the Hazara district. This tribe belongs to the Matti section of the Baitani Pathans and are thus related to the Ghilzais and Sarwanis. Early in the thirteenth century the Prangi and Sur divisions settled in Tank and Rori of the Dera Ismail Khan district. From 1450 to 1555 they were most powerful, and became the ruling power at Delhi, and during the reigns of their Sultans, Bahlol Lodhi and Sher Shah appear to have migrated almost bodily into India, and to have acquired wealth and influence throughout India. Mention has already been made of their rule in Sirhind. Colonies of them are found about Arrah and Sasseram in Behar, and round Benares, Mirzapur, and Ghazipur. At Zamania near Buxar, and at Chunar, they are particularly numerous and of good stamp. Although their customs and habits naturally followed the particular districts they have been so long located in, they, like their kinsmen, the Ghilzais, are mainly occupied at the present day as Powindahs, engaged in the carrying trade between India, Afghanistan, and Central Asia. Many are quite distinct from Pathans, in fact, in Berar many are shown as Hindus.

Bengal.—The Pathans in Bengal number 214,387, the majority being settled in the Patna district, while the Presidency, Burdwan, and Dacca districts contain nearly 30,000 apiece. These settlers are for the main part descendants of the Ghaznivite and Ghorian adventurers, and also of other more recent comers, who have largely intermarried among local women. Included are also Hindus of the higher castes, especially those of Rajput origin, who are called Khan. In Calcutta itself there is a large community of Pathans,

numbering nearly 10,000, who engage largely in trade, many coming from the Yusafzai and cis-frontier Utman Khel country.

Rajputana.—Rajputana shows a total of 64,921, who are principally the descendants of converts and military adventurers in the time of the Delhi Emperors. Many members of the present frontier tribes are also found, principally Yusafzais. The principality of Tonk was founded by the famous Rohilla freebooter Amir Khan.

Central India.—Pathans are found in all the States in the Central India Agency. Bhopal and Gwalior contribute over 17,000 each, and Malwa 13,000. These represent the traces of the days when the Moghal Emperors extended their sway from the Punjab to the Deccan, or are descendants of the northern adventurers who hired out their services to the Mahratta generals. A number of Pathans also take service in the State armies. The reigning family of Bhopal are descendants of a Firoz Khel Orakzai, by name Dost Muhammad Khan, who served under Aurangzeb.

Berar and Hyderabad.—The Hyderabad Pathans number 61,887, while those in Berar total 26,228. The same remarks apply to these settlers as to those in Central India.

Bombay and Baroda.—Pathans or Afghans, as are the terms synonymously applied to those whose original homes was Afghanistan or the frontier, are represented in Bombay and Baroda by a little over 6,000 of various races. The town of Baroch is so-called after the Barech Pathans, who at one time did an extensive trade between Bombay and Afghanistan. The Nawab of Junaghar is a descendant of the Babi Pathans, who are also traders.

Madras, Cochin and Travancore.—The total for these provinces are 51,867, the majority of whom are found in Madras. They are described as the descendants of immigrant Muhammadans of Afghan descent, but the term Pathan is often applied to those who have no right to it, such as the descendants of Tamil women by Muhammadans. In Travancore, Pathans are mostly found in Trivandrum.

Mysore.—The majority of the 19,873 Pathans enumerated in the State of Mysore are found in the Bangalore district, and are the descendants of one Kutbuddin, and his followers.

Assam.—The Pathans in Assam number 6,632 and are mostly settled in Sylhet.

Kashmir.—The greater number of the 26,631 Pathans in Kashmir designate themselves Rohillas, but a number of other tribes are in evidence, principally Yusafzais. The majority are settled in the Uttar Machipura tahsil, and are said to have come in with the Muhammadan rulers. A large number marry Kashmiri wives.

Burma.—The Pathans in Burma number 7,430, who are immigrants, and are principally employed in military and other services.

CHAPTER X.

TRIBES ALLIED TO THE PATHANS.

Gaduns or Jaduns.

THE origin of this tribe is not very clear, but they certainly do not belong to the Yusafzais. They claim descent from Sarhang, a great grandson of Ghurghusht, and may thus be allied to the Scythic Kakars, but it is almost certain that they are of Indian origin, sprung from Jadu or Yadu, the founder of the Rajput Yadubansi dynasty, whose name is preserved in that of the tribe at the present day. Many of the descendants of Yadu migrated from Gujrat some eleven hundred years before Christ, and were afterwards found in the hills of Kabul and Kandahar. It is uncertain at what period they occupied the Mahaban range, to the north-east of the Yusafzai plain, the southern slopes of which are now inhabited by the trans-frontier portion of the tribe. This tract of country is bounded on the north by the Amazais, on the east by the Utmanzais, on the south by the Yusafzai plain, and on the west by the Khudu Khel. In the sixteenth century the tribe split up, and, when the Emperor Jehangir crushed the Dilazaks, they crossed the Indus and spread up the Dor valley as high as Abbottabad. During the seventeenth century, on the expulsion of the Karlagh Turks from Hazara by Sayad Jalal Baba, they appropriated the country round Dhamtor, and a hundred years later took the Bagra tract from the remaining Dilazaks. Finally, shortly before the Sikhs took the Hazara country, they deprived the Karral of a portion of the Nilan valley. The settlements of the tribe at the present day are along the banks of the Dor, between Sultanpur and Mansehra, and on the Abbottabad plateau and its neighbourhood, in the Hazara district.

The tribe has three divisions, the Salar, Mansur and Hassazai, of which the latter is not represented among the trans-frontier Gaduns. The Salar and Mansur are continually at feud. The trans-frontier Gaduns number about 2,000 fighting men; they are sparsely represented in the native army, nor are they, from experience, found to be very desirable material. They are somewhat soft, and less courageous than the usual run of Pathans. The Cis-Indus portion of the tribe, who are generally termed

Jaduns, had a population of 5,800 males in 1901. They have lost all connection with the trans-frontier Gaduns, having even forgotten Pashto, and are practically Punjabis. They are useless as fighting men, but a number have been enlisted as drivers in transport corps. The most convenient centres for enlisting trans-frontier Gaduns is Mardan, and for cis-frontier Jaduns, Abbottabad.

Division.	Sub-division.	Villages and Settlements.	
1. Salar	1. Matkhwazai	Babini.	
		Leran.	
		Jaba.	
	2. Utazai	Gandap.	
		Manalchai.	
		Dararai.	
		Panowal.	
	3. Sulimanzai	Bada.	
		Shnai.	
		Kolagar.	
		Achelai.	
		Pola.	
2. Mansur	1. Daulatzai	Badga.	Gajai.
		Dewal.	Bar Dewal.
		Kakbanai.	Garhi.
		Bisak.	
	2. Musazai	Bisak.	Urobanda.
		Sandna.	Shingrai.
		Sukhcial.	Kuz Dewal.
		Talai.	Garhi.
		Afai.	Girarai.
	3. Khadarzai	Malka Kadai.	
		Takel.	
		Gadra.	
		Bargalai.	
3. Hassanzai	..	Dor valley, Abbottabad plateau. Dhamtor.	

Shilmanis.

The Shilmanis, who are politically at one with the trans-frontier Mohmands, look upon them as their parent stock. There is considerable doubt, however, as to their origin. The old Afghan writers reckon them as "Dehgans", *viz.*, of Turk origin, but it is more probable that they are of Indian origin. Their original home appears to have been in Shilman on the banks of the Kurram river from whence they migrated to the Tartara mountains north

of the Khaibar pass, and to Hashtnagar during the fifteenth century. At the end of the same century, the Yusafzais drove the Hashtnagar section into Swat, and from that time they sought protection with the Mohmands, who had also taken possession of the country north of the Kabul river, and thus have become affiliated with them.

The tract of country occupied by the Shilmanis is to the north of the Loargi plain, between it and the Kabul river, being bounded on the east by the Dabbar hill, and on the west by the Shilman Gakh. It is divided into four portions, the Kam Shilman valley, Prang Darra glen, Loi Shilman valley, and from Shinpokh to the mouth of the Kam Shilman glen, along the right bank of the Kabul river. The tribes abutting on this tract are the Mullagoris on the east, the Shinwaris on the south, and Mohmands on the west and north.

The tribe is not well off, and are consequently badly armed, but can muster about 1,000 fighting men. About 100 are in service in the Khaibar rifles, but none in the native army.

The most convenient centre for enlisting them is Peshawar.

Division.	Sub-division.	Section.	Sub-section.	Villages.
1. Tarakzai	1. Shahmansur Khel	Darma Kor	Hassan Kor	Khanki, Baro Khanki, Warsak, Prangdara.
	2. Kanni Khel	Kasim Khel	Muradi Kor	Shinolo, Smatsai, Bar Ugda.
	3. Dilka Khel	Masud Khel	Mir Khan Kor	Kam Shilman.
	4. Asaf Kor	..	..	Smatsai.
2. Halimzai	Ghunda Khel	Yusuf Khel	Sultan Khel	Kastskai, Isagai, Kuz Ugda, Multan Killi, Bar Narai, Kuz Narai.

Swatis.

This tribe claims to be Pathans, and descendants of the people who inhabited Swat and Buner before the Yusafzai invasion. It is more probable that they are descended partly from the ancient Indian tribe, the Gandhari, one of the divisions of the Pactyan nation, who were settled in Swat and Buner, and were later driven out of them by the Yusafzais into Hazara, and partly from a heterogeneous number of tribes who migrated from Swat at the beginning of the 17th century under the leadership of Sayad Jalal Baba, and ousted the tribes of Turk and Hazara extraction who had settled there after the invasions of Sabuktagin and Tamerlane. A part of their number possibly included the Shilmanis, another tribe of Indian extraction, who came from the Takht-i-Suleman direction, and were driven from the Peshawar valley into the northern hills by the Yusafzais. The tribe is thus of very mixed genealogy, and it is doubtless more due to the fact that the majority of the Swatis speak Pashto than to their descent, that they are called Pathans. It occupies a large tract of country both in British and independent territory. The Swatis in British territory, called the Swatis of Pakli, are situated in Konsh, Bhogarmang, the Chatar plain, part of Agror, and in some villages on the Kunhar river in the Khagan valley, all in the Hazara district. The Swatis in independent territory consist of those of Allai, Tikari, Deshi, Nandihar and Thakot, and abut on and lie north-west of their neighbours in British territory.

(*a*) Swatis in British Territory.

Swatis of Pakli.

The Swatis of Pakli according to the census of 1901, number some 18,500 males. They consist of the following divisions, the Jehangirai, Argoshal Mulkal, Ishmaili, Mir Khani Sulemani, Sarkheli, Mandrawi, Panjghol, divided into Shamota and Lochal, the Doodhyal, divided into Mayor and Bishgrami, the Panjmiral, and Alisheri. These divisions are represented by a number of chiefs, *viz.*, those of Ghari Habibullah, Mansehra, Giddarpur, Dhodial, Bogarmang, Batal, Batigram, and Dhannial. The country is rich in cultivation and cattle, and the population is dense. There are a number of large and thriving villages, the principal being Tanto, Shinkiari, Dhodial, Batal, Bafa, Khaki, Bhairkund, Ghari Habibullah, Bogarmang, and Balakot. The Swatis themselves are generally men of poor physique, lead easy lives, and are much given to intriguing, and bear bad characters.

The Awans, Gujars and "Musara log" do all the hard work. They profess to be desirous of enlistment, and a certain number of them have done service, but they have not proved successful either in the regular army or levies. A number of them seek service in China, Singapore and Cape Colony. Of the different localities, the Dodhial and Chittabattia men are good material, the Batal, Konsh, and Bhogarmang following them closely. Those living in Agror are useless. The family of Sayad Jalal Baba was allotted a quarter of the country on the settlement of the tribe in Hazara, and their descendants are to be found in every part of Hazara, principally in the Khagan valley stretching from Balakot to Gittidas. The chief divisions of this family are Mir Gul Shah, Fatteh Ali Shah, and Anwar Shah. None of these are suitable for enlistment.

(*b*) Independent Swatis.

(1) Swatis of Allai.

Allai is the most northern of the independent Swati tracts; it is bounded on the north by Kohistan, east by Chor, a portion of the Bhogarmang valley, and Nandihar on the south, and the Indus on the west. The inhabitants are principally Swatis, and are divided into three clans, who are landlords, *viz.*, the Sayad Tirimzais, the Mada Khel, and the eight branches of the Thor Swatis, namely, the Bibal (great) Musa Khel (small), Jalangial Kamoi Badeshi, Gilal, Dotial, Samkoru, Paie, and Ashral.

The Sayad Tirimzais are of the family of Sayad Jalal Baba, the Mada Khel are related to the Swatis of Balakot, and the Jalangial Kamoi Badeshi branch of the Thor Swatis to the Swatis of Bhair Kund. The Swatis of Allai also intermarry with those of Nandihar and Bhogarmang. The Bibal branch of the Thor Swatis are the chief clan, and have a chief called the Khan of the Bibals; the Sayads and Mada Khel are under the Thor Swatis, who consider themselves superior to the ordinary Swatis. The people are principally engaged in cultivation, their flocks and herds being small in number; very few of them venture into British territory, and hence there is little knowledge of their fighting qualities or otherwise, but they have not a very great reputation for courage. They number about 8,000 fighting men. The principal villages are Pokal, Pashotai, Rahbat, Kasai, Nogram, Bana, Kharag, Bojrai, Konsgraon, Shamsher and Rubkhani.

(2) Swatis of Nandihar.

The Nandihar valley lies south of Allai and north of Konsh and Tikari; it is bounded on the east by Bhogarmang, and on the

west by Deshi. The valley is well cultivated, with rice, wheat, barley and Indian corn, and has a large number of villages in it, of which the principal are Batgraon, Argashorai, Tamai, Phagora, Ajmira, Batamorai, Kakarshang, Shingri and Shamlai. There are four divisions of the Swatis inhabiting it, *viz.*, the Khan Khel, Panjmiral, Dudal, and Panjgol. The number of fighting men is reckoned at from 1,000 to 1,500. Nothing is known as to their qualifications as soldiers.

(3) Swatis of Tikari.

The Tikari valley lies to the north of Agror and south of Nandihar, and is bounded on the east by Konsh, and west by Deshi and the Pariari Sayads. The valley is well cultivated, the principal produce being Indian corn, and there are a number of small villages including Tikari, Kharari, Charmang, Didal, Taia, Shalkhai, Trand. The two chief divisions are the Ashlor and Malkal, the Malkal considering themselves superior. The number of fighting men is some 400, the majority being of good physique.

(4) Swatis of Deshi.

The tract of Deshi lies west of Nandihar, and east of the Chagharzais, and is bounded on the north by the Indus, and on the south by the Pariari Sayads. The principal villages, of which Gajbori is the largest, are situated in the valley of the Nandihai Nadi, and here much rice cultivation is carried on. The clan is divided into six sections, *viz.*, the Khan Khel, Beror, Warojai, Kuchelai, Jador, and Sumla Khel; a number of settlers of other races such as Sayads, Akhund Khel, and Gujars are intermixed amongst the Swatis. The number of fighting men is estimated at 700, and they bear a good name for fighting qualities.

(5) Swatis of Thakot.

Thakot is a large village on the Indus, where the Nindahar stream joins it. The Swatis inhabiting it, and its surrounding hamlets, are divided into the Argoshal, Dodal, Jahangiri, Sarkheli, Panjmiral, Iznali, and Peshawar, and there are also a large number of Akhund Khel, Sayads, Sahibzadas, Gujars, and others. The number of fighting men is some 1,400. Little is known as to their fighting qualities, except that they are constantly at feud with each other.

Tinaolis.

The Tinaolis are said to claim descent from Amir Khan, a Barlás Moghal, whose two sons Hind Khan and Pal Khan crossed the Indus some four centuries ago and settled in Tinaol of Hazara; and they say they are named after some place of the same name in Afghanistan. But there can be little doubt that they are of Aryan, and probably of Indian stock. The first traces of them were found in the Trans-Indus basin of the Mahaban range, from which they were driven across the Indus by the Yusafzais some two centuries ago. They now occupy Tinaol or the hill country between the Indus river and the Urash plains. The boundaries of this tract are the Indus river on the west, Agror on the north, the Abbottabad and Mansehra tahsils and the Sirhun river on the east, and the Haripur tahsil on the south. The country is partly independent and feudatory, and partly under British rule. There are three main divisions, the Hindwal, Palal and Bhujal, of which the last is an inferior division. The Hindwals occupy the northern portion of Tinaol, and their territory forms the jagir of the semi-independent chief of Amb, who is the head of the tribe. This territory extends north to Agror, east to Pakli and the Sirhun river, south to Kulai and Kalinja, and west to the Indus. The Palals are all in British territory, in which the remainder of the Tinaol country is situated. The principal villages are Amb, Darband, Chamial, Pharera, Dhingar, Kirpilian, Gariala, Shekhwal, Khambian, Barila.

The number of males enumerated at the census of 1901 were 31,746.

The people are of good physique, and make intelligent and good soldiers. They are generally classed as Punjabi Muhammadans, but speak both Pashto and Punjabi.

The most convenient centre for enlisting them is Abbottabad.

Divisions and Sections.

Division.	Section.	Sub-section.
1. Hindwál . . .	1. Jamál . . .	1. Charyál. 2. Ladhyál. 3 Abdwál.
	2. Saryál . . .	1. Lelal. 2. Hedrál. 3. Baizál.

Division.	Section.	Sub-section.
1. Hindwál—*contd.*	3. Jalwál.	
	4. Bohál.	
	5. Baigal	Inferior sections.
	6. Tekral	
	7. Asnal	
	8. Masand	
	9. Rains	
2. Palal	1. Labyál (Subakhani).	
	2. Matyál.	
	3. Bain Karyál.	
	4. Dafrál.	
	5. Sadhál.	
	6. Judhál.	
	7. Baigal	Inferior sections.
	8. Tekral	
	9. Asnal	
	10. Masand	
	11. Rains	
3. Bhujal		An inferior division.

APPENDIX I.

LIST OF TRIBES AND UNDER WHOSE POLITICAL CONTROL THEY ARE.

(*a*) North-West Frontier Province.

No.	Name of Tribe.	Under whose political control.	Remarks.
1	Afridis—		
	Adam Khel (Hassan Khel of Janakor and Ashu Khel of Kandar).	Deputy Commissioner, Peshawar.	
	Adam Khel . .	Deputy Commissioner, Kohat.	
	Aka Khel . . .	Political Agent, Khaibar.	
	Kamrai . . .	Ditto.	
	Kambar Khel . .	Ditto.	
	Kuki Khel . . .	Ditto.	
	Malikdin Khel . .	Ditto.	
	Sipah . . .	Ditto.	
	Zakha Khel . .	Ditto.	
2	Bbrs . . .	Deputy Commissioner, Dera Ismail Khan.	
3	Bajauris or Tarkanris	Political Agent, Dir, Swat and Chitral.	
4	Baluch Pathans. .	Deputy Commissioner, Dera Ismail Khan.	
5	Bangash . . .	Deputy Commissioner, Kohat.	
6	Bannuchis . . .	Deputy Commissioner, Bannu.	
7	Batannis . . .	Deputy Commissioner, Dera Ismail Khan.	
8	Behramzais. . .	Political Agent, Khaibar	Hamsayas of the Malikdin and Aka Khel.
9	Chamkannis . .	Political Agent, Kurram.	
10	Daudzais . . .	Deputy Commissioner, Peshawar.	
11	Daurs. . . .	Political Agent, Tochi.	
12	Dilazaks . . .	Deputy Commissioner, Hazara.	
13	Gaduns . . .	Deputy Commissioner, Peshawar.	
	Jaduns . . .	Deputy Commissioner, Hazara.	
14	Gandapurs . . .	Deputy Commissioner, Dera Ismail Khan.	

No.	Name of Tribe.	Under whose political control.	Remarks.
15	Gaodarras . . .	Political Agent, Kurram.	Hamsayas of the Massuzai.
16	Gharbinas . . .	Ditto.	
17	Ghilzais (Dotanni and Suleman Khel).	Political Agent, Wano.	
18	Gigianis . . .	Deputy Commissioner, Peshawar.	
19	Jajis	Khost—Afghanistan .	Kurram border.
20	Khalils . . .	Deputy Commissioner, Peshawar.	
21	Khasors . . .	Deputy Commissioner, Dera Ismail Khan.	
22	Khattaks—		
	Akora . . .	Deputy Commissioner, Kohat.	
	Barak . . .	Ditto.	
	Bhangi Khel . .	Ditto.	
	Sagri	Ditto.	
	Teri	Ditto.	
	Yusafzai . . .	Deputy Commissioner, Peshawar.	
23	Khostwals . . .	Khost—Afghanistan.	
24	Kundis . . .	Deputy Commissioner, Dera Ismail Khan.	
25	Lohani tribe . .	Ditto.	
	Mian Khel . .	Ditto.	
	Daulat Khel . .	Ditto.	
	Tator . . .	Ditto.	
26	Mahsuds . . .	Political Agent, Wano.	
27	Makbals . . .	Political Agent, Kurram.	
28	Mangals . . .	Ditto.	
29	Marwats . . .	Deputy Commissioner, Bannu.	
30	Mishwanis . . .	Deputy Commissioner, Hazara.	
31	Mohmands—Cis-Frontier and Trans-Frontier.	Deputy Commissioner, Peshawar.	
32	Muhammadzais . .	Ditto.	
33	Mullagoris. . .	Political Agent, Khaibar.	
34	Multani Pathans .	Deputy Commissioner, Dera Ismail Khan.	
35	Niazis. . . .	Deputy Commissioner, Kohat.	
36	Orakzais—		
	Ismailzai . . .	Ditto.	
	Lashkarzai . .	Ditto.	The Alisherzai division is under Political Agent, Kurram.
	Massuzai . . .	Political Agent, Kurram.	

No.	Name of Tribe.	Under whose political control.	Remarks.
36	Orakzais—*contd.*		
	Daulatzai . . .	Deputy Commissioner, Kohat.	
	Muhammad Khel .	Ditto.	
	Sturi Khel . . .	Ditto.	
	Ali Khel . . .	Ditto.	
	Malla Khel . .	Ditto.	
	Mishti . . .	Ditto.	
	Sheikhan . . .	Ditto.	
37	Sufis	Deputy Commissioner, Peshawar.	
38	Sam Ranizai . .	Political Agent, Dir, Swat and Chitral.	
39	Shilmanis (Mohmands).	Political Agent, Khaibar.	
40	Shinwaris (Ali Sher Khel).	Ditto.	
41	Sheranis (Largha)	Deputy Commissioner, Dera Ismail Khan.	
42	Swatis of Hazara—		
	Pakliwal . . .	Deputy Commissioner, Hazara.	
	Allai	Ditto.	
	Tikari . . .	Ditto.	
	Deshi . . .	Ditto.	
	Nandahar . . .	Ditto.	
	Thakot . . .	Ditto.	
43	Tarins (Spin) . .	Ditto.	
44	Turis . . .	Political Agent, Kurram.	
45	Urmars . . .	Political Agent, Wano.	
46	Ushtaranas . .	Deputy Commissioner, Dera Ismail Khan.	
47	Utman Khel—		
	Ambahar Utman Khel.	Deputy Commissioner, Peshawar.	
	Laman Utman Khel .	Ditto.	
48	Utmanzais—		
	Cis-Indus . . .	Deputy Commissioner, Peshawar.	
	Trans-Indus . .	Deputy Commissioner, Hazara.	
49	Wazirs—		
	Utmanzai . . .	Political Agent, Tochi, and Deputy Commissioner, Bannu.	
	Ahmadzai . . .	Ditto.	
50	Yusafzais—		
	Cis-Frontier—Mandanr	Deputy Commissioner, Peshawar.	
	Sam Baizai . .	Ditto.	
	Trans-Frontier Akozai	Political Agent, Swat and Chitral.	
	Chamlawal . .	Deputy Commissioner, Peshawar.	

No.	Name of Tribe.	Under whose political control.	Remarks.
50	YUSAFZAIS—*contd.*		
	Khudu Khel .	Deputy Commissioner, Peshawar.	
	Trans-Frontier—Buner-wal.	Ditto.	
	Mada Khel . .	Deputy Commissioner, Hazara.	
	Amazai . .	Ditto.	
	Cis-Indus—Hassanzai .	Ditto.	
	Trans-Indus—Hassanzai	Ditto.	
	Akazai . . .	Ditto.	
	Cis-Indus—Chagharzai	Ditto.	
	Trans-Indus—Chaghar-zai.	Deputy Commissioner, Peshawar.	
51	ZAIMUKHTS . . .	Political Agent, Kurram.	

(*b*) Baluchistan.

1	ACHAKZAIS . . .	Political Agent, Quetta.	
2	BARIS	Ditto.	
3	BARECH—		
	Quetta-Peshin. .	Political Agent, Quetta.	
	Chagai . . .	Ditto, Chagai.	
	Kalat . . .	Ditto, Kalat.	
4	GHILZAIS (NASAR). .	Ditto, Zhob.	
5	JAFARS . . .	Ditto, Loralai.	
6	KAKARS—		
	Sanzar Khel . .	Ditto, Zhob and Loralai.	
	Sanatia . . .	Ditto, Quetta and Sibi.	
	Targharra . .	Ditto, Quetta.	
	Sargharra . .	Ditto, Quetta and Zhob.	
7	KANSIS . . .	Ditto, Quetta.	
8	LUNIS	Ditto, Loralai.	
9	MANDU KHEL . .	Ditto, Zhob.	
10	PANIS—		
	Ali Khel . . .	Ditto, Sibi.	
	Musa Khel . .	Ditto, Loralai.	
	Lawana . . .	Ditto, Zhob.	
	Isot . . .	Ditto, Loralai.	
11	SHIRANIS (BARGHA) .	Ditto, Zhob.	
12	TARINS—		
	Tor . . .	Ditto, Loralai.	
	Spin . . .	Ditto, Sibi and Loralai.	
13	USHT. RANAS . .	Ditto, Loralai.	
14	ZMARAIS . . .	Ditto, ditto.	

APPENDIX II.

LIST OF FAIRS AND FESTIVALS.

(*a*) North-West Frontier Province.

(1) *Kurram Fairs.*—Mir Qasim Wiala in Zeran, Upper Kurram. This fair is held in the summer on the arrival of the nomad Turis in the Upper Valley, the date being fixed by the Zeran people. Males and females attend in large numbers, and a few people come from Lower Kurram also. The officers are invited to attend and the Political Agent distributes some money for sweets every year to the dancing party. Mir Qasim Wiala (the canal) is dug by the people on this day who make a sort of festival of the occasion.

The festivals are :—

Id-ul-Fitr, Id-ul-Zuha, Muharram and Id-ul-Ghadir (celebrated by Shiahs eight days after Id-ul-Zuha).

(2) *Wano.*—The Id-ul-Fitr and Id-ul-Zuha are the only two festivals observed in this Agency.

(3) *Khaibar.*—No fairs or festivals take place in this Agency except a small gathering of Tirah Afridis at Bagh in Maidan every Friday.

(4) *Peshawar.*—The fairs and festivals which usually take place in this District are the following :—

Id-ul-Zuha, Muharram, Nauroz, Bara Wafat and Id-ul-Fitr. Fairs are held on the occasion of Id-ul-Zuha, Muharram and Id-ul-Fitr.

There are also the well known Jhanda and Zairat Kaka Sahib fairs.

(5) *Tochi.*—No fairs and festivals of any importance are held in this Agency.

(6) *Dir, Swat and Chitral.*—No fairs are held in this Agency. The festivals are those of all Sunni Muhammadans.

(7) *Bannu.*—Besides the weekly Friday fair held every Friday at Bannu and Laki, the following fairs and festivals usually take place in the District:—Horse and cattle fair, Muharram, Id-ul-Fitr, Id-ul-Zuha.

(8) *Hazara.*—The festivals and religious gatherings of this District are those of all Sunnis.

(9) *Kohat.*—The only important fairs held in this District are Nauroz, Id and Pitr Mokhsh Amawash.

(10) *Dera Ismail Khan.*—The festivals of this District are the following :—

Id-ul-Zuha, Muharram, Bara Wafat, Juman-ul-wida, Id-ul-Fitr, Chahar, Shamba and Shab Barat.

The fairs of the District are :—Thala Kewal Ram, Khankah Shah Isa, Khankah Abashahid, Khankah Shah Ajmal, Khankah Mian Roz, Shah Alam Ghausham Satti and Dewan Shah.

(*b*) Baluchistan.

(1) Quetta Horse Show. In September each year.

(2) Sibi Horse Show and Cattle Fair. In February each year.

(3) Gumbaz Horse Show and Cattle Fair. In March or April each year.

In addition there are the usual Muhammadan festivals.

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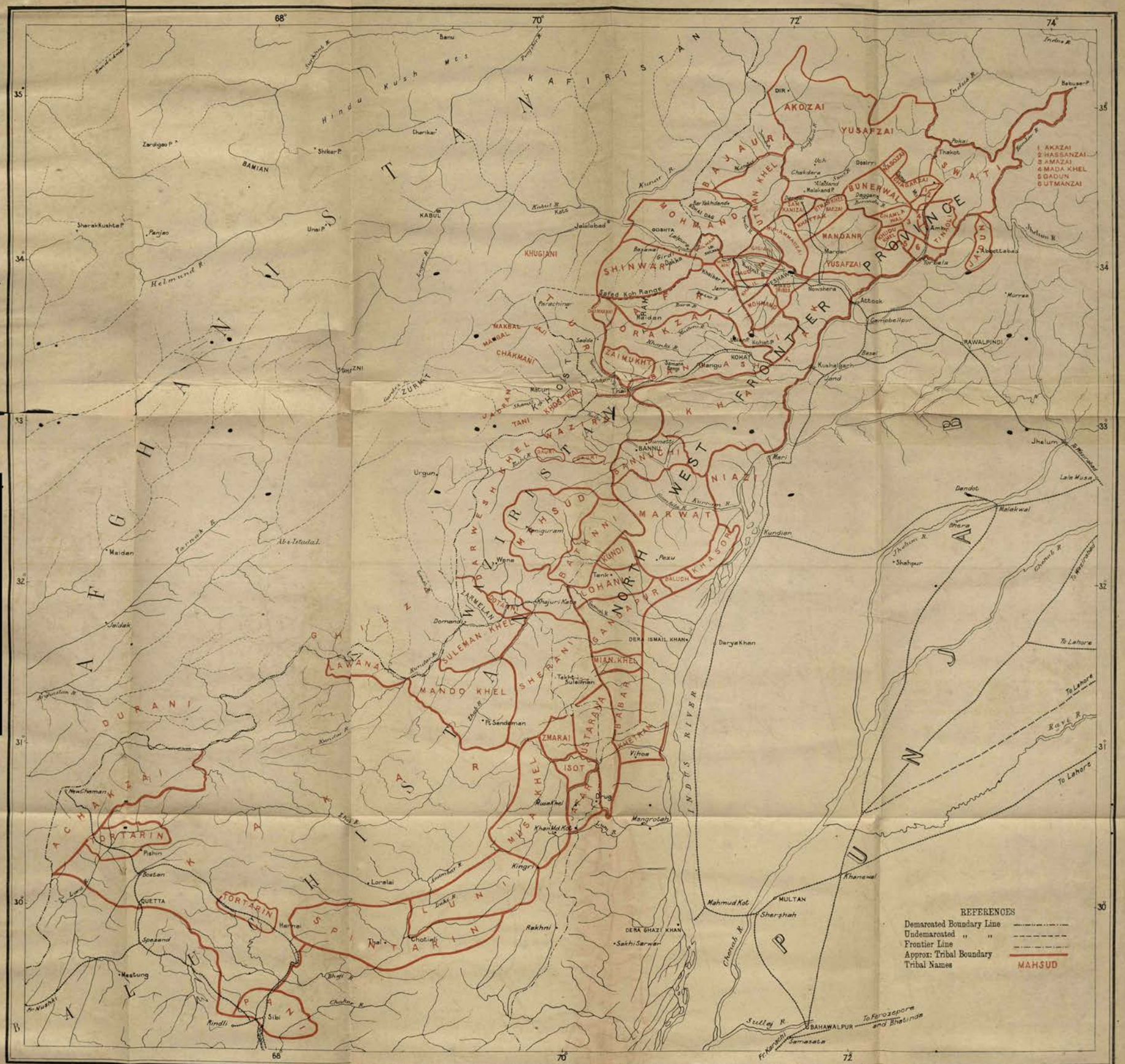
MAP SHOWING THE POSITION OF THE PATHAN TRIBES


AFGHANISTAN
KAFIRISTAN
BRITISH BALUCHISTAN
NORTH WEST FRONTIER PROVINCE
PUNJAB
Hindu Kush Mts
KABUL
Jalalabad
KHUGIANI
BAMIAN
Zardigao P.
Shibar P.
Sharak-Kushta P.
Panjao
Unai P.
Banu
Sharikar
Helmend R.
Kunar R.
Kabul R.
Indus R.
Swat R.
Jhelum R.
Chenab R.
Ravi R.
Sutlej R.
Peshawar
Attock
Rawalpindi
Kushalgarh
Jand
Kohat
Thal
Bannu
Dera Ismail Khan
Darya Khan
Mari
Dandot
Malakwal
Shahpur
Jhelum
Lala Musa
Multan
Mahmud Kot
Sher Shah
Khanewal
Dera Ghazi Khan
Sakhi Sarwar
Rakhni
Mangrotah
Drug
Vihoa
Isot
Zmarai
Pt. Sandeman
Mando Khel
Suleiman Khel
Jalalak
Maidan
Urgun
Zurmat
Ghazni
Wana
Tank
Jandola
Dorsanda
Jaji
Lawana
Shawal
Tochi R.
Kurram R.
Zhob R.
Pishin
Quetta
Boston
Newchaman
Loralai
Kingri
Khanmahmad Kot
Ruanakhel
Thal
Chotiali
Spezand
Mastung
Sibi
Rindli
Bhag R.
Chakkar R.
Bahawalpur
Fr. Karachi
Samasata
To Ferozepore and Bhatinda
To Lahore
Indus River
Safed Koh Range
Spin Tarin
Toba Kakar Range
Khaisor Range
Sulaiman Range
Shinwari
Mohmand
Bajaur
Akozai
Yusafzai
Mandanr
Bunerwal
Swati
Utmanzai
Hassanzai
Amazai
Mada Khel
Gadun
Khugiani
Chakmani
Makbal
Mangal
Zaimukht
Koha
Khostwal
Jadran
Tani
Waziristan
Khel Waziristan
Mahsud
Bannuchi
Marwat
Niazi
Batkhni
Khasor
Baluch
Lohani
North Ganapur
Gandapur
Mian Khel
Sherani
Barrar
Ustarana
Musakhel
Lunni
Durani
Achakzai
Tortarin
Kharotabad
Jhal
Makran
Kalat
Nushki
Pt. Nushki
Kharan
Chagai
Rakshan
Kohistan
Swat
Dir
Chitral
Utch
Chakdara
Malakand P.
Dosirri
Thakot
Pakai
Amb
Tarbela
Nowshera
Garriboallour
Besai
Murree
Abbottabad
Haripur
Kohat P.
Khushalgarh
Saddo
Parachinar
Matun
Maidan
Wana
Tank
Jandola
Dormanda
Khajuri Kach
Takht-i-Suleiman
Pt. Sandeman
Ziarat
Quetta
Pishin
Boston
Newchaman
Loralai
Kingri
Khanmahmad Kot
Ruanakhel
Drug
Vihoa
Isot
Zmarai
Rakhni
Sakhi Sarwar
Mangrotah
Dera Ghazi Khan
Mahmud Kot
Multan
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